The Priest

Edited By Priests For Priests

March, 1953

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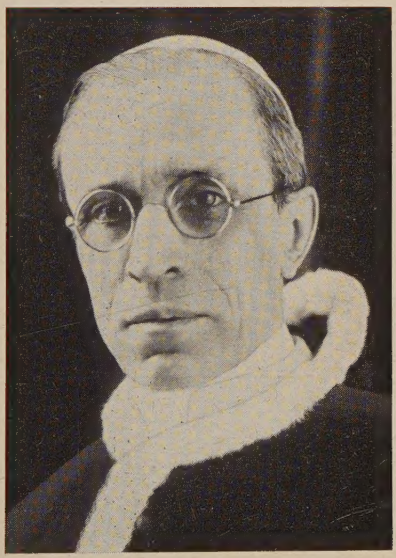

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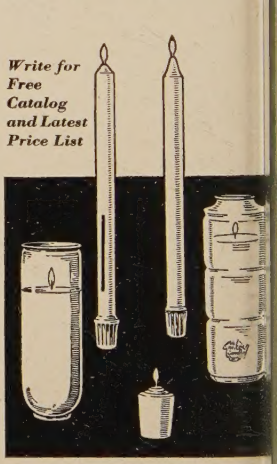

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AS YOU now know, anyone who legitimately may make use of the ordinary Holy Saturday rite may with permission of his Bishop use instead the restored *Easter Vigil* rite according to the decrees of the Sacred Congregation of Rites (Feb. 9, 1951; Jan. 11, 1952). We get the impression from random conversations with our priest friends that more will do so this coming year and that interest is spreading.

May we call to our attention an item of current relevance? Father Godfrey Diekmann, O.S.B., has readied the text of the Vigil for use in parishes, and made it available under the imprint of The Liturgical Press (St. John's Abbey, Collegeville, Minn., 20c—special rates for bulk distribution). This edition contains modern musical notation for the responses on the part of the people, an explanatory comment, and a careful scholarly translation.

You might, too, reread an article we ran last February '52 in THE PRIEST by Fathers Reinhold and Kittleson entitled "The Restored Paschal Night Watch" which will help you understand just what is involved in the relatively new privilege.

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ON another page we are printing a unique tribute of The Catholic Actors Guild to one of their members, Father Walter Plimmer, formerly a diocesan priest but now Father Genesius of the Third Order Regular. Father Plimmer took the name Genesius because both he and his patron were actors.

As a youngster, Father Genesius appeared in light comedy roles on Broadway with such actors as George M. Cohan, Leslie Howard, and Chester Morris. But he left the stage to enter the seminary and was ordained in 1926 from St. Mary's, Baltimore. After distinguished service in the priesthood, including a season as teacher of sacred eloquence at what is now the Theological College of the Catholic University, Father Plimmer entered the Franciscan Novitiate in Washington, pronouncing his final vows last December 8.

We take this opportunity of congratulating an old friend and wishing him godspeed on the road to perfection.

Board Meeting in New York

UNLIKE the pastor who goes shopping for vestments each year in New York— mostly around the Shubert Theater—we had a bona-fide excuse for begging time off right after Christmas. We had to take in a board meeting. (Doesn't that sound important? Our pastor appeared deeply impressed.)

THE PRIEST **MARCH, 1953** **VOL. 9, NO. 3**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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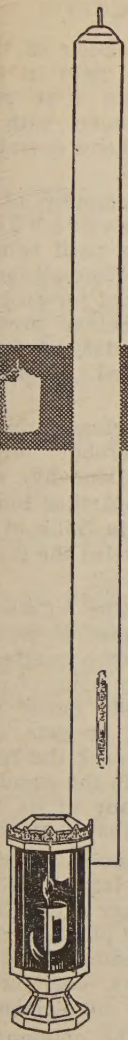

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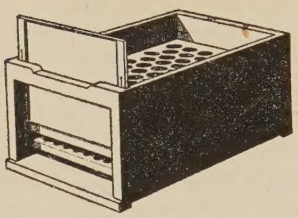

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It was a board meeting of the St. Gregory Society, held in St. Patrick's Rectory—the first rectory we had even seen with a switchboard and a 'phone operator installed in the hall.

It reminded us remotely of a faculty meeting — everybody laughing and talking until things were called to order. Then all faces froze and business went forward in dead earnest: Fr. Selner presiding, strict parliamentary procedure, motions discussed, proposed, and voted on.

The ten or twelve persons present represented considerable talent and zeal. Father Dennehy was there from Hartford, Arthur Reilly from Boston. Come to think of it, we had probably traveled the greatest distance of them all.

We discussed *The Catholic Choirmaster* at length. It is the bulletin of the Society, a quarterly, and perhaps the only point of contact between Catholic music and secular scholarship. It gets into college libraries all over the country and is included in the standard periodical index. Many of its subscribers are non-Catholic students.

The editorial formula was reaffirmed: at least one learned article in each issue, together with a how-to-do-it piece for the practical musician, plus the editorial, questions, news, reviews, communications, and a music supplement.

Again, through the columns of THE PRIEST (isn't it handy to be editor of two periodicals?) we solicit your interest. We would like you to subscribe to it ($2.25 per year) for yourself and your organist. Then when you get the feel of it, you might care to contribute an article, propose a question, or di-

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The Catholic Review (of Baltimore) announces that Rt. Rev. Msgr. Louis J. Mendelis, S.T.D., LL.D., celebrated the Silver Jubilee of his Ordination on Sunday, January 18th. Readers of THE PRIEST will recognize the name, for year after year we have had the pleasure of recording the astounding amounts contributed by Msgr. Mendelis' St. Alphonsus Parish to the missions, home and foreign. That amount is now in advance of $700,000!

Msgr. Mendelis is known locally as well for the success of his services as director of the Miraculous Medal Novena which, it is estimated, has drawn some nine million people the last eighteen years.

Old St. Alphonsus Church is actually the Lithuanian parish for the city, but it has become an institution that has entered completely into the life of the community and has transcended every limit.

Our sincere congratulations to our good friend and model priest.

Another friend—this time one who has distinguished himself in the classroom and the pulpit—has received a signal honor upon the occasion of his sixty-fifth birthday. Newman Press brought out under the editorship of Rt. Rev. Msgr. John K. Ryan a volume of studies in honor of the Very Reverend Ignatius Smith, O.P., dean of the School of Philosophy at the Catholic University. Sixteen essays contributed by well known schol-

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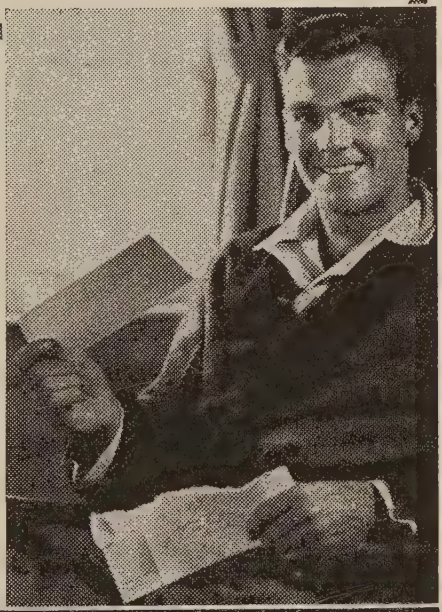

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Both your editors were students under Father Smith and we are happy to compliment in print and publicly a great teacher, priest, and gentleman, to whom so many owe so much.

Father Smith has been at Catholic University since 1922. He took his degree there (the doctorate) in 1915. Ordained in 1910, he has also in his crowded years served as prior and pastor, national director of the Holy Name Society and the Third Order of St. Dominic, founded *The Torch,* edited the *Holy Name Review,* edited *The New Scholasticism,* founded and conducted the Preachers' Institute at Catholic University, contributed to The Catholic Encyclopedia, delivered innumerable sermons, addresses and conferences that have made him a national reputation as a speaker, given retreats to priests and laymen . . . We could keep on indefinitely.

What we would like to single out in this welter of achievements is the generosity and his gift of friendship to which any one who knows him will testify spontaneously. We have thought of him as St. Augustine described St. Ambrose, at the beck and call of every man, snatching what time he could for himself when his room was (rarely) empty — "for no man was forbidden to enter nor was it his wont that any who came should be announced to him." So it used to be in our time at the Office of the Dean in old McMahon Hall.

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Father Anthony Anderledy, having been elected general of the Jesuits, went to the Vatican to do homage to his own commander-in-chief. The Monsignor announced to Pope Leo XIII that Father General of the Jesuits Anderledy was there for audience. Leo smiled and said: "Show Father General of the Jesuits in but not the lady."

Arnold Lunn was skiing in the Italian Alps during one of the Lenten seasons. Wanting to receive Holy Communion on Easter, he went in search of the priest in the village at the foot of the skiing slope. He went into the confessional and, in his halting Italian, began the recitation of his sins.

The confessor, trying to make the recital easier for his penitent,

Continued on page 228

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The Priest

Vol. IX MARCH, 1953 No. 3

Editorial Comment

Of Catholics in Public Office

THE PRIEST congratulates our new President on his appointment of Clare Boothe Luce to Rome. Objections such as that soon made by Glenn Archer of POAU were easily anticipated and no doubt the President discounted them in advance. That he did not permit them to deter him is greatly to his credit.

Some have sought to compare Archer's with Catholic criticism of the Conant appointment. But Archer predicated his objection on the unfounded and mistaken assumption that the de-jure Ambassador to Rome would also serve as de-facto Ambassador to the Vatican. However, the basis on which Catholics took exception to the appointment of Dr. Conant was neither unfounded nor mistaken.

Had Dr. Conant been nominated for another position, even a higher one—say, as Ambassador to the Court of St. James —no one would have breathed a word against him. Not Catholics, in any case. But what really had us uneasy was that a High Commissioner, as distinguished from an Ambassador, can exercise a good deal of influence on the internal affairs of the country to which he is accredited, not excluding educational affairs; that the particular country to which this High Commissioner was to be accredited has an educational system enbracing tax-supported confessional schools, many of them—in Bavaria, no doubt, most of them — Catholic; and that this particular High Commissioner-elect was the man who uttered these disquieting views only last April in a speech to the American Association of School Administrators:

> I do believe . . . that there is some reason to fear lest a dual system of secondary education may in some States, at least, come to threaten the democratic unity provided by our public schools . . . I cannot help regretting that private schools have been established in the last 20 years in certain urban areas where a

generation ago a public high school served all the youth of the town or city . . .

What is the basic objection to a dual system of education . . . If one accepts the ideal of a democratic, fluid society with a minimum of class distinction, the maximum of fluidity, the maximum of understanding between different vocational groups, then the ideal secondary school is a comprehensive public high school. . .

I would plead with those who insist on sending their children to denominational schools that they might limit their insistence on this type of education to the elementary years . . .

The growth of free public high schools in this country would indicate to me that public opinion in the United States has been committed to a single, not a dual system of education.

Some Strange Reactions

There were some strange reactions to the criticisms of the man who made this speech. *The New York Times* said editorially that "the few [sic] who opposed him seem to have misinterpreted his views on education." An editorial in *The Washington Post* stated that "the opposition in the Senate to confirming Dr. James B. Conant as United States High Commissioner to Germany is a naked reprisal for views he expressed recently regarding the role of private schools in the American educational system" and then went on to say:

Dr. Conant said in a speech last April that he considered private schools a "divisive" influence. This is an opinion which, whatever its merits, he was peculiarly competent to hold and had every right to express. It is an opinion which has no relevance whatever to his fitness for the post to which President Eisenhower has assigned him in Germany. His fitness is, of course, not subject to serious challenge on any relevant or rational ground.

Opposition to Dr. Conant appears . . . to have the backing of certain Catholics who regarded the Harvard president's views on private schools as an attack upon parochial schools. Dr. Conant did not challenge the right of private groups to maintain private schools out of private resources; he objected only to the use of public funds for such a purpose. Only the blindest kind of bigotry could see in this opinion a disqualification for diplomatic service . . .

There is extraordinary need for Dr. Conant's assumption of his duties as speedily as possible . . . This is no time to make him the target of bigotry . . .

And all this despite the fact

that Washington's archdiocesan newspaper, *The Catholic Standard,* had published a critical, but unusually benign and temperate, editorial on the subject six days earlier. The *Standard* had said:

> Dr. Conant is on record in 1952 as considering the private school system (which is largely Catholic) in the United States as "divisive" and in West Germany there is a long history of Catholic culture and education . . .
>
> The importance of Dr. Conant's post assures him of the best wishes for success in his duties by every loyal American and we add our prayers to our good wishes. But we feel that the President and his advisors should have given more consideration to some aspects of the appointment of Dr. Conant.

Divisive: A Word Never Used

This *Standard* editorial was reported in the news columns of *The Washington Star* and must have been known to the *Post* before it editorialized so apodictically that there was no "revelant or rational ground of exception" to the Conant appointment, dismissing the whole body of criticism as "naked reprisal" and the "blindest kind of bigotry." In fact one wonders if the *Post* may not have used the *Standard* editorial as the basis for its reference to the "opposition . . .of certain Catholics." Whether valid or not, there is a colorable clue in the fact that the *Post* put the word "divisive" in inverted commas, just as the *Standard* had done six days before, thus implying that it was a direct quotation from the High Commissioner's speech, whereas Dr. Conant told the Senate Foreign Relations Committee: "the word 'divisive' I never did use. It is a word I cannot pronounce. . ."

Incidentally, Senator Mansfield, whose questioning brought forth the above reply, elicited some other encouraging responses. It is good that they are on the record. Abbreviated, the colloquy ran thus:

> MANSFIELD: Then you believe in the right of the individual to choose his own schools, public or religious?
>
> CONANT: Absolutely; not only believe in it, but I would fight for it.
>
> MANSFIELD: Do you believe that those who believe in religious schools are working for or seeking an established church?
>
> CONANT: No. . .
>
> MANSFIELD: . . . you have expressed a view that . . . "the ideal secondary school is a comprehensive public school" . . . As you know, German schools are not organized in what you regard as the ideal arrangement. In your capacity as High Commissioner, would you think it appropriate to express criticism of the German

school system or to suggest that the German state schools reorganize . . . in line with your opinions about the ideal democratic method of school organization?

CONANT: I would not . . . What I am arguing for is the continuation of an American pattern which is native to this country, not exportable to others.

MANSFIELD: In a speech in Boston . . . you said . . . "the greater the proportion of our youth who would attend independent schools, the greater the threat to our democratic unity." As you know, this opinion is not shared by a large segment of this Nation's citizens . . . who have conscientious convictions that private schools make a substantial contribution to our democracy . . . I trust, therefore, that you understand why some people have certain reservations concerning President Eisenhower's statement that you are particularly well qualified to interpret [the] United States to Germany.

. . . May I ask whether . . . you would regard it as diplomatic and prudent to suggest that a comprehensive public school system . . . is needed for the general good of German democracy?

CONANT: No.

MANSFIELD: In German schools, with few exceptions . . . religious instruction is a regular part of the school curriculum, and . . . confessional schools . . . are part of the public school system and are supported by tax funds. Would you say that this arrangement is incompatible with the ideals of a democracy?

CONANT: No.

That 'Large Segment'

We got to thinking about Senator Mansfield's remark concerning the "reservations" entertained by "a large segment of this Nation's citizens" with respect to President Eisenhower's appointment of Dr. Conant, and about the concluding sentence in the editorial that appeared in the official paper of the Archdiocese of Washington—"But we feel that the President and his advisors should have given more consideration to some aspects of the appointment of Dr. Conant." In making appointments to public office, *should* the President consider the objections held by a single religious segment of this Nation's citizens? And a second question suggested by this one: Should he consider the religious preference of prospective candidates?

Since the President should consider the reasonable objections of all citizens, the answer to the first question is an easy Yes.

But there is no easy answer to the second. We can all agree

that no one should be appointed to public office simply because he is, say, a Catholic. The chief question, and usually the only question is: Are the candidates qualified? But suppose it should happen, over a considerable period of time, that five, ten, twenty appointees to the same office turned out to be Catholics. Would Protestants and Jews be entitled to wonder about this, to resent the implied suggestion that, year after year, no qualified Protestants or Jews could be found? We think so. The proper answer to our second question, then, would seem to be Yes and No —usually No, but sometimes Yes.

Two and a half years ago we quoted from a piece in the New York *Catholic News* which strikes us as an admirable illustration of the point we are trying to make. It went as follows:

> Recently in these columns we directed attention to the fact that of the 13 most recent appointees to the Supreme Court of the United States, only one has been a Catholic, and there is not a Catholic in the Supreme Court at this time. There is no Catholic on the regular U.S. delegation to the United Nations although Catholics constitute 22 per cent of the population of the country. The recently appointed commission to investigate and conciliate international controversies has no Catholic member.
>
> One of the most flagrant instances of the absence of citizens who are Catholics as members of public bodies is that of the Federal Communications Commission. Religious questions are coming before this commission in increasing numbers . . .
>
> The FCC and its predecessor, the FRC, have been in existence over 22 years. In that time there have been 36 commissioners. Of the 36, only one has been a Catholic, James H. Hanley, who died 16 years ago after serving for 15 months. We repeat that no person should be named to a public post because of his religion. By the same token, no person should be excluded from public office for that reason. It is rather difficult to believe that the fact that there has been but one Catholic among 36 members of the FCC over a period of 22 years, and that this single exception served only 15 months, is purely accidental.

The Same Situation Prevails Today

So there you are. Those words were published in the newspaper of the Archdiocese of New York on January 14, 1950. And now, more than three years later, the same condition prevails in every respect.

In fact the only change that has occurred has been an aggravation by virtue of lapsed time.

Responsibility for this situation is clearly not to be laid at the door of the new Administration. But though the Administration has no responsibility for it, it is at its door nonetheless.

Nor are these merely matters of arithmetical justice (though they are that, too). Take the example of FCC. From 1927 to 1934 the Commission consisted of five members and was called the Federal Radio Commission. Five members, multiplied by seven years, gives a total of 35 man-years. From 1934 to the present the Commission has had a complement of seven. Seven members, multiplied by 19 years, gives a total of 133 man-years, making a grand total of 168 man-years. The Catholic share of this, to date, has been 1¼ man-years, or seven-tenths of one percent of the total. As the editor of *The Catholic News* pointed out, it is difficult, given the best disposition in the world, to ascribe the discrepancy between 22 per cent and seven-tenths of one percent to mere happenstance.

But as suggested above, there are weightier considerations than mere arithmetic. A few years ago FCC handed down the celebrated Robert Harold Scott Opinion which in effect guaranteed to atheists the right of reply to all religious broadcasts. More recently one of its Initial Decisions, which came within a hair of becoming final, and it might have happened save for outside intervention, imported the mischievous McCollum doctrine into FCC regulation of radio and television, holding that no religious body was constitutionally eligible to hold a radio (or television) license, nor presumably, by necessary logical extension of the same principle, to enjoy the use of radio (or television) time.

It seems to us that the Catholic voice is entitled to be heard on matters of such importance. Certainly Catholics are no strangers to either radio or television. But if a Catholic were at long last to get the nod for this important position, let us hope that his voice would be a truly Catholic voice—the voice of one informed not only about things Catholic but about radio, television, law, and the whole complex of radio-television regulation.

A French Cardinal once found himself at dinner beside an elderly lady who displayed an outrageous amount of shoulder.

"I hope Your Eminence is not embarrassed," she simpered.

"Not at all, Madame, not at all," replied the Cardinal gently. "Bookworms like myself are used to looking on old parchment."

—Redemptorist Record.

Whither Israel?

It is anything but a theocracy

Mr. David Goldstein, LL.D.

"THERE is only one thing that two Jews can agree upon; that is how much the third Jew should give for charity." This was smilingly yet seriously said at times by the late Rabbi Stephen S. Wise, to emphasize the fact that Jews are not bound by dogmas; nor are they subjected to any hierarchial or rabbinical authority.

This disunity was reflected, politically, in Israeli's last election, when the vote for members of the Knesset (parliament) was split between 14 political parties, with no party receiving a majority of the votes cast, or members of the Knesset.

The percentages of votes were as follows:

Mapia	37.1
General Zionists	14.4
Mapam	12.3
Cherut	6.6
Hapoel Hamizrachi	6.8
Mizrachi	1.5
Aguda	1.6
Poale Aguda	2.0
Progressives	3.3
Arabs (Papia supporters)	4.9
Communists	3.9
Yemenis	1.2
Sefardi Communists	1.7
Other parties	2.7

As no party obtained a majority of the 120 members of the Knesset, the Mapia (Socialist) Party of David Ben-Gurion, which received the largest vote and elected 46 members, formed a Coalition Government with the Religious Bloc that had elected 17 members. The second largest party, General Zionists, that had elected 20 members to the Knesset, was passed by, being a right-to-center business group; and the third largest party, Mapam, that elected 15 members, was considered too favorable to Moscow to be taken into the Cabinet.

A break took place in this Socialist-Religious Bloc Coalition Government, due to the withdrawal of the Orthodox from the Ben-Gurion Cabinet. This defection, which deprived the Government of a working majority in the Knesset, was the culmination of the following four long-brewing differences:

1. The determination of the Mapia group to include Orthodox women in its conscription regulations, which demanded military service of all women, save the mothers of families and those women who were pregnant. So hostile were the

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Himself a convert from Judaism, Dr. Goldstein has remained a close student of Jewish affairs. He conducts a weekly column in The Boston Pilot.

Orthodox to this, partly on account of the moral dangers women are confronted with in camp life, that a plot to bomb the Knesset, at the time the issue was discussed, was checked by the arrest of the culprits;

2. The threatened ending of the exclusixe Orthodox rabbinical authority to marry engaged couples, the granting of divorces, alimonies, and deciding inheritance issues, of Jews. This placed obstacles in the path of Jews who desired to marry Christians or Moslems, and compelled "atheist Jews" to submit to a religious marital ceremony in order to be legally married;

3. The contemplated unified, State-controlled school system, of which a word will be said further along in this article;

4. The serving of "trefah" (unfit, forbidden), instead of all "kosher" (ritually slaughtered and prepared) food in the army.

A Coalition Government

A new Coalition Government was formed by the Ben-Gurion Group with the General Zionists, but at the cost of extending Israeli along Mapia Socialist lines. The Prague Communist treason trial, and conviction of Jewish Communists, was a foremost factor in causing the Socialist Mapia party "to take the political risk" of an alliance with the General Zionist pro-private enterprise group. The Progressives, considered to be a little more "liberal" than the General Zionists, were given a seat in the new Cabinet. The relative membership in the Cabinet was 9, 4, 1.

The unity that exists in the present Israeli Government, precarious though it is, is due, in part, to the anti-Semitism of Israeli's former friend, the Soviet Union with its satellite countries. In addition to the hostile spirit from without that played a part in unifying the Government, there has been and continues to be an increasingly hostile spirit within Israeli, due to the clash of the religious and secular factions. These factions are the result of Socialist-Communist-Reform rabbinical opposition to the Orthodox with their religious demands, the end of which was foreshadowed not long ago in a bloody anti-religious riot, staged by a group of young Israelians who have dedicated themselves to separating their newly adopted country from all religion.

Religion An Explosive Subject

It is this condition that prompted Yehuda Hoazahi to say, in *The Jewish Advocate* of Boston: "Religion is an explosive subject. Only an atheist or a fanatical believer girt in armor of intransigence and self-righteousness may prod it with impunity. Yet it has to be tackled, and tackled in the State of Israel by those 'middle men' of good will who can see

both sides (as well as look backward and forward in Jewish history) if any acceptable and workable agreement is to be reached. It is a thankless task and all solutions are necessarily precarious. No wonder that people have been fighting shy of the subject and that the field has been left entirely to extremists on both sides, thus further bedeviling this complex problem."

This hostility may be expected to become more intense in the future than heretofore, now that the Ben-Gurionites need no longer appease the Orthodox. This in itself is enough to show that reference to Israeli as a "Jewish State" in the religious sense of the term, is not warranted — in fact, it never was. While Saturday is one of the three legal Sabbaths (Friday for Moslems and Sunday for Christians); while travelers in Israeli have to resort to taxicabs ("with which Tel Aviv hums") on the Saturday Sabbath, as all other means of transportation are stopped for twenty-four hours; while there is a general celebration of Jewish high holidays, which were legalized to satisfy the Orthodox Jews, the lack of unity, due to the religious differences in this so-called "Jewish State" is so intense, that it was found advisable for the Government to permit the establishment of four school systems, from Socialist to Orthodox in their teachings.

Secular Education

Of the 300,000 children who attend these schools (1951) in obedience to the compulsory school law, "some 200,000 children are being reared in a spirit which has no share in the God of Israel," said Rabbi I.M. Lewin, the Minister of Social Welfare in his resignation from the Socialist - Orthodox Coalition Cabinet. The attendance at these schools is as follows: 37 per cent attend the Labor Schools, where they receive a "Socialist-Zionism" education; 33 per cent attend the General Zionist schools, that are "not Orthodox and not labor"; 18.5 per cent attend the Mizrachi (Eastward) schools in which religion is stressed as set forth in the Bible and Talmud; 6.6 per cent of the school children attend the Agudath Israel (Union of Israel) schools, which are extremely right-wing orthodox, spending more time in the study of the Talmud than do the Mizrachi schools. In addition to these four, there are "Old fashioned religious schools, largely located in Jerusalem," attended by about 5 per cent of the pupils.

Reference to Israeli as a "Jewish State," in the religious sense of the term, finds no warrent. Its increasing secularization caused Rabbi Dr. A. Cohen to ask, in the Jewish press, "Will 'Israeli' become within a few generations a name emptied of religious connotation which has already been inher-

ent in it? Is a purely secular State with a population only ethnically Jewish to be the ultimate goal of development?"

Evidently it is; therefore the "Orthodox leaders in the United States feel very uncomfortable," as Boris Smolar says in his weekly "Between You and Me" Jewish press column. He proceeds to say, that "the general feeling is that they (the Orthodox) will never regain their position (of power in Israeli which they had while in the Cabinet). It is no secret here (in the U.S.A.) that all religious parties in Israel are constantly losing in following. . . . This is true not only of the extreme Orthodox Agudas Israel, but also the Mizrachi and its affiliated parties . . . The same holds true even for the Chief Rabbis of Israel. . ."

Israeli Is No Theocracy

The designation of Israeli as a "Jewish State," the attempt at times to justify its existence from a Biblical point of view, was knocked into a cocked hat not long ago by Premier Ben-Gurion's offer to Albert Einstein of the presidency of Israeli, to fill the vacancy caused by the death of President Chaim Weismann, which Einstein declined. Surely the president of a Jewish State ought, at the very least, to profess belief in the God of Israel, whatever his concept of Him may be. This belief Einstein emphatically repudiated. When asked, "Do you believe in God?" Einstein replied, "I believe in Spinoza's God, who reveals himself in the harmony of the universe; not in the God who concerns himself with the fate and actions of human beings." On another occasion, Einstein declared, "Judaism is not a faith. The Jewish God is but a negation of superstition and an imaginative result of of its elimination. He also represents an attempt to ground morality in fear — a deplorable, discreditable attempt."

The "God of Spinoza," which should be spelled with a small "g," is not the God of Israel. The advocacy of that pantheistic god, called by Einstein a "Cosmic God," caused Spinoza to be condemned by the Bet Din (Jewish Court) that tried him and to be excommunicated from the Synagogue in Amsterdam, in 1659. His denial of the God of Abraham, Isaac, and Jacob forced Spinoza to flee from Holland for fear of being killed.

A Drawback To Conversion

One of the drawbacks to winning Jews to Jesus as the predicted Messiah, and His Church Catholic as the continuation of Him in the world, is the intense Jewish hatred of converts who are of Jewish parentage, especially those who go to the baptismal font of the Catholic Church. Yet Dr. Louis Finklestein, President of the Jewish

Theological Seminary of America, listed Einstein, who publicly repudiated the God of Abraham, Isaac and Jacob, as first of the "Ten Greatest Living Jews," published without comment in nearly all the Jewish newspapers of our country, and in the daily press. On the other hand converts from Judaism to Catholicity are spurned, and in some instances literally spat upon, despite their continuance of belief in and worship of the God of their fathers, the God of Abraham, Isaac, and Jacob, with a greater understanding of His attributes.

Einstein may be "great" in the understanding of measurements of matter and motion, which form the theories of relativity in physics; but his greatness is not in the sphere of religion and the Divine code of morals religion embodies.

This is a strange world in which we live, when a foremost American Rabbi, as well as a so-called "Jewish State," adds to the power of an Einstein to further his anti-Jewish concept of God, by classifying him as first among the "Ten Greatest Living Jews," and offering him the presidency of Israeli.

The Path of History

Some sixteen years ago Bishop Brownlow of Clifton, England, a convert, made the following statement in "The City Seated on a Hill":

"I happened to have some correspondence and conversation with a member of the Plymouth Brethren persuasion, on the constitution of the Church. We agreed to read the New Testament together, alternately at each other's house.

"When we came to the fifteenth verse of the first chapter of the Acts of the Apostles—'In those days Peter, rising up in the midst of the brethren,' my friend paused and said:

" 'You see the spirit of Popery showed itself in the Church at a very early period . . .' "

"His remark made a deep impression on me. I set myself the task of studying the early records of the Church in order to discover whether what I then understood by 'Popery' was or was not an essential part of Christianity."

The result was that he became a convert.

—**Walter Stehle, O.S.B.**

To Instruct The Ignorant

A Mid-Century survey by the Confraternity of Christian Doctrine stressed the gigantic need of supplying religious instruction for an estimated 5,500,000 Catholics attending secular grade and high schools in the United States.—Action Now!

Towards Organized Research on St. Joseph

Francis L. Filas, S.J.

Announcing the formation of a new society

ON April 30, 1952, the Feast of the Solemnity of St. Joseph, a charter meeting of some fifty priests, nuns, and laymen was held at St. Joseph's Oratory, Montreal, to discuss organizing research on questions concerning St. Joseph. With the approval of His Eminence, Paul Leger, Cardinal Archbishop of Montreal, constitutions were drawn up for an official "Research and Documentation Center" whose headquarters would be at the Oratory.

The potential results of this step cannot yet be reckoned because only time and experience will reveal its value. Certainly, there has existed a great need for some such central organization, an international clearing-house, as it were, for the "things of St. Joseph." The history of the devotion to St. Joseph is a unique story in the history of the Church. Because the devotion providentially came late and because it concerns a long-hidden saint, it has had its own special problems. The sparse details of the Gospel account coupled with the reticence of the Fathers add up to a relatively small sum of knowledge about the foster father of Jesus. Moreover, during the centuries that the devotion has been climbing to its heights there have been certain uncritical and unscholarly writings whose ill-advised attempts to honor the Saint were based on exaggerated speculation. Perhaps because of this situation or because of the limited immediate knowledge concerning St. Joseph, Catholic scholars have manifested a kind of shying away from deeper study of the problems concerning him. Popular devotion in the Church has advanced to such a point that today the Saint is taken for granted as second to Mary alone in dignity and holiness, but serious research does not seem to have given him the same attention.

The author of three books about St. Joseph, Father Filas teaches theology at Loyola University, Chicago.

A "Documentation Center"

The Congregation of Holy Cross conducts the Oratory of St. Joseph, a shrine which is the result of the faith of its Brother Andre, the "Miracle Man of Montreal" who died in 1937. As the tremendous basilica crowning Mount Royal has been nearing its completion, its custodians turned their thoughts to the project of encouraging scholarly studies on St. Joseph. As far as devotional aspects are concerned, the Oratory is al-

ready the world-wide shrine of Joseph's cultus. Hence, it is thoroughly fitting that it should also be the world headquarters for all known documents concerning the Saint. Accordingly, some years ago the "Documentation Center" was established as a sort of library which would collect either in book-form or microfilm every bit of literature extant on St. Joseph. Now, with the organization of the new research society last April, the library grows into a center of research as well as of documentation.

According to the constitutions the society will have its headquarters at St. Joseph's Oratory, Montreal. Its purpose is to encourage a more profound study of the exalted position held by St. Joseph as virginal husband of Mary, as foster father of Jesus, and as head of the Holy Family. Eventually this encouragement is planned to be in the form of subsidies for publishing works on St. Joseph. These will not be limited to dogmatic theology alone; they will also include Josephite questions in exegesis, patristics, church history, ascetical and mystical theology, liturgy, music, sculpture, painting, poetry, and drama. For the present the society will put its ever expanding library facilities at the disposal of scholars who wish to use them.

Membership Invited

The statutes permit membership to all interested persons—priests, lay brothers, nuns, and laymen, individually or in groups. This breadth was decided on so that all classes of Catholics would be able by their membership to give spiritual and financial support to the project even though their duties, talents, or training would never allow them directly to do scholarly work for St. Joseph. Ultimately, a yearbook of identical contents published in English and French versions (so it is planned) would be sent to all members. This *annuarium* would not only publish completely new articles but would save valuable material from oblivion by means of digests or abstracts of past literature on St. Joseph.

As is evident, the very knowledge that this Research and Documentation Center now exists can act as a spur to further interested study on St. Joseph. Seminary professors might consider a seminar for their future priests, developing in greater detail the Josephite question which usually can be given no more than a passing mention in the standard course on Mariology. Priests now conducting study clubs will be surprised at the eagerness lay people manifest in seeking to discover solid facts concerning the Saint. The writer of this article has for the past two summers given a six-week course (thirty sessions of eighty minutes each) on the History and Theology of

the Devotion to St. Joseph at Loyola University, Chicago. Despite the highly specialized contents and despite the apparent novelty of such an offering, the enrollment has been satisfactory, and the class reactions have been most enthusiastic. As an official of the new Research Center, the author would be happy to share his experiences and source material with anyone interested in giving lectures, seminars, or full courses on St. Joseph.

Among the persons who are reading these lines, probably the most important ones to contact are the priests of tomorrow. Some of them will be interested in questions concerning Mariology—and may no one be offended at the suggestion that the study of Mary's husband is considered a branch of Mariology! Others will be casting around for suitable topics for advanced studies in scripture and dogmatic theology. Might not the many questions relating to St. Joseph be placed on such a list? The Research and Documentation Center of St. Joseph's Oratory would like it so, and offers its facilities for the purpose.

(Note: Questions concerning the Research and Documentation Center can be sent directly to St. Joseph's Oratory, Montreal 26, P.Q., Canada; or c/o Rev. Francis L. Filas, S.J., Loyola University, Chicago 26, Illinois.)

Confidence in God

In temptations trust not to yourself, nor to all the good resolutions and promises you have made, but rely entirely on God's grace. Especially in temptations against purity, the greatest care must be taken not to enter into a dispute with the temptation. In such moments some have the habit of setting their will to making acts of the contrary virtue, but in doing so they run considerable risks. The best plan on such occasions is to renew the firm purpose to die rather than to offend God; and also to make the sign of the cross with intense reverence and to invoke repeatedly the holy names of Jesus and Mary, without arguing about or against the temptation in your mind, keeping this up until the temptation has ceased.

Of ourselves we have not the strength to overcome the flesh, our most cruel and persistent enemy, but God readily supplies the strength to all who ask Him, but he that fails to do so, almost invariably is overcome by the impure enemy. The same is to be observed in combating temptations against faith, protesting at such times that we are ready to die for the faith. Instead of making acts of faith at such times, it is better to elicit acts of contrition, of hope, and of love.—**St. Alphonsus.**

A few questions concerning Holy Week

Winfrid Herbst, S.D.S.

PRIESTS who are puzzled as to whether they may bless and distribute palms on Palm Sunday in a convent chapel, should remember that in such chapels the blessing is not obligatory but merely permissible. It will make the Sisters happy. The procession need not be held. The formula of blessing then recommended, as directed in other circumstances in decree 3565 "extra tempus Paschale," is the "Benedictio ad omnia" of the Ritual. Father Battistini, in *Ephemerides Liturgicae* for 1926, p. 258, indeed sanctions the prayer "Petimus, Domine" in the Palm Sunday rite of the Missal, inasmuch as he says he does not dare condemn the priest who uses it, but in the case presented he decides that the "Benedictio ad omnia" should be used instead. In these circumstances the "Benedictio ad omnia" formula seems to be preferable, because the principle of not mutilating liturgical rites is thereby preserved. The fact that faculties were given by the Holy See to army chaplains to bless the palms on Palm Sunday with an abbreviated rite consisting of *some* of the Missal prayers rather supports the principle that a multilation of the liturgical rite is not otherwise permissible. (Cf. *IER*, vol. 65, p. 197.)

Father Herbst writes from the Salvatorian Seminary at St. Nazianz, Wisconsin.

Private Mass in Sisters' Chapel on Holy Thursday

Priests who wonder whether a private Mass may be offered on Holy Thursday in the chapels of Sisters without obtaining special permission, will be interested in the following statements by reputable authors.

By custom this permission may be presumed, without asking for it, for a private Mass *in any church or oratory,* so long as the Mass is for the convenience of the faithful and the church or oratory is cared for by its own priest and has the right to reserve the Blessed Sacrament. (Cf. Noldin, III, p. 210.)

"In churches and oratories of religious of both sexes with simple vows, likewise of seminaries, hospitals, colleges, etc., Mass may be celebrated, unless particular regulations state the contrary. . . It is controverted whether a legitimate custom can be introduced whereby also *in other churches and oratories* Mass may be celebrated. Considering the general principles of the law (cf. canon 26 ss.), an affirmative response is today certain. . . Not only for

the sick but also for the well, for instance, for workers, for students, etc., the Bishop can permit that a private Mass be celebrated, or for any good reason, even if not a weighty one. Nor is the express permission of the Bishop always required. A reasonably presumed permission suffices." (Cappello, I, n. 737, ed. 1945.)

At these private Masses, of course, only one large host is consecrated, and the procession and reposition of the Blessed Sacrament are omitted. However, the ciborium containing the consecrated Hosts may be reserved in the ordinary tabernacle until evening so that the faithful may come and adore the Blessed Sacrament. After sundown on Holy Thursday the ciborium with the consecrated Hosts should be put into some safe and respectable place, in a side chapel, in the sacristy, etc. It should be in a tabernacle which is locked, and a lamp should be kept burning before it. (Cf. L. O'Connell, *Holy Week*, p. 6.)

On Good Friday, of course, no Mass of any kind is permitted. On Holy Saturday all private Masses are forbidden in all churches and oratories. Permission for a private Mass is very rarely given, and then only by Apostolic Indult.

Communion in Sisters' Chapel on Holy Thursday

The general rule for Holy Saturday is that Holy Communion may not be distributed to the faithful except during the Mass or immediately after the Mass. But Cappello (I, n. 369) thinks it is a truly probable opinion that, if there is a just and reasonable cause, as when one cannot wait for the solemn services because of work or infirmity, or because the time for them is inconvenient, Communion may be distributed before the Mass of Holy Saturday. He also thinks that Communion may be given even if it is not immediately afterwards (within ten minutes) for any good reason, if only to satisfy the devotion of the faithful who request it. The time of mourning is over, the Alleluia has been sung, the whole Church rejoices, and for some, if they could not then receive Holy Communion, it could not be said that their Paschal joy is full and their happiness complete — which would apparently be contrary to the mind of the Church. All this has reference to the church in which a Mass is offered that day.

Then he adds: "Also in those churches or oratories where the Blessed Sacrament is reserved and in which the solemn function was not carried out, Communion may be distributed (on Holy Saturday), provided a just and reasonable cause makes it seem advisable."

Priest Giving Himself Communion Outside of Mass

Recalling that a priest who

once gave Communion to the Sisters on Holy Saturday, as mentioned above, was later asked why he did not give Communion to himself also, now leads to the following remarks on this subject:

A priest who does not celebrate Mass can and may give himself Holy Communion, even outside of danger of death and out of devotion only, excluding scandal, if there is no other priest present. Scandal can easily be avoided by a word of explanation to those around or by privately or secretly giving himself Communion with a Host from the ciborium. All recent authors, as far as can be ascertained, agree that a priest may thus give himself Communion out of mere devotion, so it is practically certain. And it is more probable that it is not necessary that the priest should be unable to offer Mass. If he can offer Mass, it is better that he does; but if he does not he is not thereby deprived of the faculty to give himself Communion.

As regards the rite to be observed, the ordinary rite in the administration of Communion is to be omitted. The priest should put on surplice and stole. If convenient he may kneel down on the altar step and say the *Confiteor, Misereatur,* and *Indulgentiam.* Then reverently and devoutly, he gives himself the consecrated Host, omitting the prayers which are said in Mass and in the administration of Holy Communion. (Cf. Cappello, I, n. 307, ed. 1945.)

Alabama Harvest

One way, though by no means the only or best way, of seeking out the wandering religious sheep, was adopted in the diocese of Mobile, Alabama, during Lent 1938.

A coupon was printed in the local Catholic paper, asking readers to fill in the names of fallen-away Catholics whom they knew, and to mail the coupon to the paper. The filled-in coupons were sorted and mailed to the pastors of the various localities. The back-sliders were visited and gently examined concerning the reasons why they had given up the practice of their religion. A total of 1,907 homes were visited. As a result 198 persons were baptized, 22 converts were made, 31 marriages validated, and 637 persons who had been away from the sacraments more than a year were religiously rehabilitated. More than 100 of these had neglected their religious duties for more than ten years.

A national harvest of souls, on the scale of results achieved in Mobile, might be surprising and certainly would more than justify any efforts made.—**Contributed.**

Beware the Ides of March!

Raymond F. O'Brien, C.M.

How to report your income

IT was with a great flourish some few months ago that many a stalwart cleric, dressed in his best Cathedral-A, took his place in the long line before the voting booth and self-righteously and a little proudly cast his ballot as an American citizen. He had been urged, and rightly so, that such participation in civic affairs was a matter of conscience, an obligation in legal justice.

Now, a few short months later, another question of civic obligation arises, but it is not with the same self-righteous attitude nor the same pride that the stalwart cleric sits down to fill out an income tax return. While there is quite a discussion concerning the nature of the obliging force of tax laws, as to whether they are mixed or simply penal or whatever, suffice it to say that they do have some obliging force, otherwise they wouldn't be laws.

One of the major difficulties with the tax laws, as far as the cleric is concerned, is that it reaches into his own pocket. One who is wont to ride along "for free" in so many details of life has a bit of unconscious antagonism when he is recognized simply as a common citizen before the law. But this is neither an examen nor a discussion of the morality of tax laws. My purpose is more fundamental, a few little hints on how to take care of this obligation as painlessly as possible.

According to the members of the Internal Revenue Department, many clergymen actually do not understand the ordinary laws of taxation and in filing their returns often give more than a due share to the Government. Part of the difficulty arises from the fact that federal instructions are couched in the phrases of the law profession or in a special jargon meaningless to all save a few "illuminati" in the Revenue Department itself. Part is due simply to carelessness in making out the report.

Basically the facts are few. In essence six points must be decided upon, then followed through:

1. Who must file a return?

2. What type of return should be filed?

3. What must be reported as income?

4. What can be deducted for expenses?

5. How much tax is to be paid?

6. How is this information transmitted to the Government?

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1. Who Must File An Income Tax Return?

The law states, "Everyone—adult or child—who had a gross income of $600 or more from taxable sources during the year 1952 must file an income tax return." The law does not say that everyone will have to pay taxes, but that the return must be filed and the income of $600 or more accounted for. Hence, practically every priest not under the obligation of a recognized vow of poverty, must file a return to the Government, reporting his income and expenses for the past year. Furthermore, since in ordinary circumstances more than $100 of his income is from sources other than salary subject to withholding, the law states that he is to file an estimate of his expected income for the coming year by March 15. Ordinarily, since his total net income will be small or uncertain, he will not have to make quarterly tax payments, but he does have to file the estimate at least on a basis of expectancy.

2. What Type of Return Must Be Made?

The first determination is where to procure the necessary income tax return blanks. The Government does not make it a business to send out blanks to every citizen or even to registered voters. It places the obligation of obtaining the proper forms on the taxpayer. If the individual filed a tax return last year he will receive his blanks through the mail. But it may not be the proper form or the mails may not be forwarded if he has changed his address. The proper forms can be obtained by visiting or writing the local agent of the Internal Revenue Bureau, whose address will be found in the local telephone directory. From him the priest should obtain:

a. Form 1040

b. The twelve-page instruction booklet

c. Mimeographed or printed forms for travel and automobile depreciation accounts

d. The form for the declaration of estimated income called 1040 ES.

There are two forms used in filing personal income tax returns — the simplified form 1040-A and the standard form 1040. The simplified 1040-A is of advantage for those whose sole income is from salary subject to withholding and whose deductions do not amount to more than 10 per cent of their gross income. The priest would be paying two or three times his just tax if he used this form.

The longer form—1040—can be made out in either of two ways: A simplified way, in which only the first page listing income from various sources is filled out, then the standard exemption subtracted and the tax rate figured from a table on the last page. Normal-

ly this method of filing would be a moneyloser for the priest.

There remains then only the more laborious but much cheaper method of filing the return —to fill out the long form, 1040 —completely.

3. What Must Be Reported As Income?

The law says that all types of income, no matter from what source, are subject to tax unless specifically exempt. The exempt sources of income are few. The following is a partial list of the normal taxable sources of income for the priest.

a. Salary: The normal salary established by diocesan law or directive is subject to tax in its entirety.

b. Expense Accounts: Where a certain sum of money is given for automobile or other expense provision, the amount must be entered as income. An itemized account can be submitted in the deductions to offset this, but both the income and the expenses must be incorporated into the tax return.

c. Stole Fees: The normal diocesan stole fee is considered part of the income of the one to whom it is given, both by ecclesiastical and civil law. As such it is subject to tax and must be reported. That which is given over and above the normal fee—the "fat" or "intuitu personae" part is generally considered from the will of the donor to be a free gift and therefore exempt.

d. Mass Stipends: The stipend given on the occasion of Mass being offered for the intention of the donor is held by many not to be subject to tax, since as an extrinsic title it is a gift on the occasion of a spiritual benefit. Civil law does not make this distinction and the normal stipend set by law for Low, High or Solemn Masses is considered taxable income. A sum larger than the regular stipend can be considered a gift if such is the explicit or implied will of the donor.

e. Income from other sources: The priest who has income other than that connected with his usual work, for example, stipends for giving retreats, sermons, forty-hours, for lectures or teaching, for writing books or articles, must include this as a part of his income when filing his return. Such income is normally considered as payment for services rendered and therefore subject to tax. Interest received on saving accounts, interest on bonds or dividends from stocks, property rental, etc., are all subject to tax with the few exceptions mentioned in law for tax-exempt Government securities and municipal bonds. Income from bets or wagers as well as prizes won in contests are subject to tax. Losses from such wagering over and above winnings cannot be listed as deductions.

f. Non-taxable Income: Outright gifts, purses and donations on various occasions such as Christmas, anniversaries, etc., no matter how large, are not subject to tax nor need they be reported on the return.

4. What Can Be Deducted For Expenses?

It is in the careful preparation of this part of the return that the cleric will save himself money. The Government is willing to accept as a deduction any reasonable expenses incurred in the actual carrying out of one's work. Specifically, for the priest, they may be listed as follows:

a. Contributions: Gifts to religious, charitable, educational, scientific or literary organizations can be claimed as deductions. Gifts or alms to individuals, no matter how deserving, are not deductible. Where such money is given as a loan and not repaid, it can sometimes be deducted as a bad debt. The total of such charitable contributions cannot exceed 20 per cent of the adjusted gross income—i.e. total taxable income reported.

b. Interest: The interest paid on loans, particularly that on the priest's automobile, when such is used almost exclusively for business, can be deducted in full. Carrying charges and other expenses are not deductible.

c. Taxes: State or local taxes, whether sales tax, income tax, or separate fees, can be deducted in full. Thus the state gasoline tax (for travel other than business), cigarette taxes, etc., can be deducted. Also the state auto license fee, city license, and poll tax, are allowable expenses. No federal taxes are deductible.

d. Casualty Losses: Loss of property through theft, fire, automobile accident, or other non-negligent causes, can be deducted in full if not covered by insurance. If covered by insurance, only the amount of loss over and above the insurance recompense can be listed as a deduction.

e. Medical and Dental Fees: Medical and dental fees not covered by insurance, as well as the premiums paid for medical or hospital insurance—not for life or retirement insurance —can be deducted. This includes the cost of eye-glasses, hearing aids, false teeth, etc. The law allows as a deduction only the excess over 5 per cent of the adjusted gross income to the sum total of $1,250 for a person claiming one exemption. Thus a man whose adjusted gross income was $2,000, can claim as deductions only those medical expenses in excess of $100 and not covered by insurance.

f. Miscellaneous Deductions: Under this heading will come the major portion of the priest's deductions. The expenses must be itemized on a separate sheet of paper or form provided for

the purpose and sent in with the tax return. Under this heading would come items such as:

1. Automobile expenses: The expense of running an automobile when used exclusively for business purposes is deductible in full. When it is also used for private use the expenses are pro-rated. This includes gasoline and oil, repairs, towing charges, accident and liability insurance, depreciation, etc. The method of reporting is to list the total mileage for the year, then the total mileage used for business purposes, then the expenses incurred in such business travel. The taxpayer must be able, if called upon, to substantiate by bills or cancelled checks that such charges were for business purposes. He does *not* need to send the bills or cancelled checks in with the return. In regard to depreciation a separate report must be made. It is standard practice to accept as depreciation one-fourth of the value of the automobile, four years being considered normal life. Hence, an automobile purchased for $2,000 can be depreciated at the rate of $500 a year.

2. Other Travel Expenses: Travel expenses, including charges for accommodations and meals can be deducted if such travel is undertaken in the line of business. This would include for the priest such travel as is necessary to attend conferences, retreats, conventions, etc. If the priest goes about giving missions, retreats, lectures, sermons, et al., the cost of such travel can be deducted.

3. Books, magazines, etc.: Literature devoted exclusively to the priestly work, when bought for the purpose of keeping up on necessary subjects, can be deducted as a necessary expense. Subscriptions to popular magazines of the secular press cannot be considered as having an immediate bearing upon one's work except perhaps in the case of a professor or lecturer who would need such material in the preparation of his classes or lectures.

g. Exemptions: Each taxpayer can claim one exemption for himself—a deduction of $600. If he is over 65, he can claim two exemptions for himself. He may also claim an exemption for any close relative such as mother, father, sister, brother, et al., who is dependent upon him for half his support and does not receive or earn more than $600 yearly gross income.

5. How Much Tax Must Be Paid?

When an individual has added up his total taxable income (adjusted gross income) and subtracted from it his deductions and his allowed exemption the result will be his net income subject to tax. The table used in computing this tax for those filing the form 1040 (the long way) is *not* found on the back of the income tax blank, but on page 12 of the Instructions. It is called Tax Rate Schedule

n. I. If his net income is less than $2,000, he sends in 22.2 per cent. If it is more than $2,000, he follows the tax rate set in the table. In many cases a priest will show no net income and hence will simply file the return without enclosing any money.

In order to simplify the matter, let us have a look at the return of Father John Doe, Assistant.

Income:

Salary	$ 900.00
Stole Fees	150.00
Stipends	525.00
Other Income	125.00
Auto Allowance	350.00
Total Adjusted Gross Income	$2050.00

Deductions:

Contributions (specify)	$ 75.00
Interest on Auto Loan	67.00
State Sales Tax (estimated)	35.00
Gas Tax (non-bus. mileage)	7.00
Auto License	19.00
Poll Tax	1.75
Medical and Dental exp. not covered by Insurance including Insurance payments:	
Gross 196.50	
Less 5 per cent of gross income 102.50	
Allowed deduction	94.00
Automobile Expense (itemized acct. attached)	525.00
Automobile depreciation (explanation attached)	525.00
Other business travel (explanation attached)	50.00
Magazines and Books used in work	35.00
Total Expenses	$1458.75
Exemption claimed	600.00
Total	$2058.75
Net Loss	8.75
Income Taxable:	0000.00

In the example above, had Father Doe simply used the ordinary form 1040 in computing his tax (the short way), he would have paid $274.00 income tax. The proper use of the correct forms saved the total amount.

6. Manner Of Making Out The Tax Forms

1. With a summary of your income and expenses such as exemplified above, start on page 1 of Form 1040. Fill in the blanks for name, address, etc. Under n. 1-A write your name and claim one exemption; write this same number under 1-E. Under n. 2 enter the total amount of income putting the total on line 4.

2. Turn to page 3 of the tax form and list all the deductions in their proper place, attaching a detailed explanation of miscellaneous deductions.

3. On line 1, immediately under the deductions, enter the same number as on line 4, page 1—your adjusted gross income. Immediately underneath, enter your deductions and subtract from gross income. Enter your exemption on line 4 and the

difference on line 5. This is your total taxable income. The table for figuring the tax is on Page 12 of the Instruction Booklet.

4. Finish out the return by filling in the information blanks at the bottom of page 1, then sign and mail to the Collector of Internal Revenue. Enclose at the same time a filled-in form 1040 ES, simply giving your name, etc., and the estimate of your income for the coming year as nothing.

A little care and trouble in the observation of laws is part of their obliging force. It enables the priest as a citizen to fulfill his civic obligations, give good example, and ultimately to save money for himself.

JULIE---Or Housekeepers are Hard to Get

"I see the sisters got a raise..."

New Life for an Ancient Rite

The meaning of baptism brought home

James F. Kittleson

LET'S look into the average church on Sunday afternoon. Perhaps three babies are on hand for their "Re-birth through water and the Holy Spirit." The priest enters, in surplice and stole, with a pencil and pad in his hand to write down the data on birth, parents, sponsors, etc. Then he is ready to begin. The party enters the baptistry at once, where, after everyone is arranged, the baptism is dispatched without further delay. The group is pouring out of the church twenty or twenty - five minutes later. Questionings, exorcisms, anointings and baptisms are all done in the baptistry; the white garment is a finger towel, the burning lamp an ordinary candle that is used over and over again. The sacrament is valid, the parents are satisfied about that. But even though they don't say anything, are they satisfied with the lack of meaning for *them* in the hurried gestures and words of the priest? Since they may have only experienced baptism celebrated in this way, it is true that they are probably resigned to the fact that ignorance is permanent and invincible.

Whether pro or con regarding the vernacular-in-the-liturgy question, most priests would be willing to admit an "intelligibility problem" in the baptismal rite. This sacrament is almost a weekly affair and is often attended by non-Catholic friends and relatives. If we stop and consider the usual way in which it is celebrated—quickly paced, swiftly gestured, Latin rapidly rolled off the tongue—it is easy to understand why the rite as a whole is not appreciated very well. Many parishes distribute a pamphlet translation for those present, but even this is not too successful when there is no explanation beforehand and the administration is not slowed down reasonably.

In a busy parish it is understandably difficult to instruct each family beforehand on the meaning of the baptism ceremonies. Up to now there hasn't been available a really popular and dynamic presentation of the sacrament in pamphlet form. At last there is. And there is a fairly simple way to make baptism into a more meaningful celebration for the parish. The rotagravure Fides Album, *Baptism* (Fides Publishers, Chicago; 25c per copy, discounts on bundle orders of 50 or more) can be an effective means of making each family baptism conscious.

The *Album* on baptism covers all the aspects of the rite and

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includes a translation and step by step description of the infant form. The meaning of water and font, exorcisms and anointings, white garment and lighted candle are all beautifully, simply and intelligently explained in words and pictures. The deep significance of the burial analogy of St. Paul and the re-birth doctrine of our Lord is brought home clearly in examples from the Old and New Testaments and from the Fathers of the Church. The pamphlet is aptly named a Baptism Album; it is a folio of texts and pictures, a fitting souvenir of baptism.

Return To Rubrics

The effective use of this publication will require a thorough study of the *Album* and of the Ritual, as well as a certain amount of adaptation and change in the usual manner of conducting the rite. However this does not mean a change in rubrics, but rather a return to those which are usually overlooked or "digested" for the sake of convenience. The following are a few suggestions on how to use the Baptism *Album* in celebrating the rite.

If there is ever a time when a mother has the comparative leisure to read, it is her hospital confinment after childbirth. In a Catholic hospital it should be comparatively easy to have a copy of the *Album* presented to each Catholic mother. This would be a good remote preparation which is almost certain to be passed on to the father.

Souvenir Copies

On the day of the baptism, the priest should have copies to give as souvenirs to the parents, the sponsors and the others who are present, opened to the page of the rite translation. On the margin of this translation are photographs showing the action as it progresses. These show:

1. Reception of the candidates at the door of the church.
2. The priest breathes three times on the infant.
3. First imposition of the priest's hands.
4. The priest places salt in the mouth of the infant.
5. The priest signs the cross on the forehead.
6. He places the stole on the infant.
7. He touches the ears and nostrils.
8. He anoints the breast with holy oil.
9. He pours the water on the forehead in the sign of the cross.
10. He signs the cross on the crown of the head.
11. Receive this white garment.
12. Receive the burning light.

It is obvious then, that this visualized text will make it easier for those present to follow the words and actions. In regard to the sponsors, it does

away with the necessity of coaching them, since they can read their answers at the proper times.

But this presentation of the illustrated text requires of the priest, first, that he slow down, *reasonably,* his speed in pronouncing the Latin. If the translation is to have any real significance it should be possible for the people to keep up with the priest.

Secondly, the priest should give a brief explanation of the ceremonies beforehand to acquaint the people with the basic ideas of the rite.

Thirdly, the ritual meeting of the child should take place near the entrance of the church to bring out a meaning which the *Album* comments on, namely the significance of the entrance of the child into the Church, Christ's mystical body (of which the church building is a symbol), through baptism. All of the rite up to the reciting of the Creed and Lord's Prayer should take place here at the entrance, according to the Ritual itself. This would entail taking along the blessed salt when going to meet the candidate.

A Simple Procession

Fourthly, the ritual also states that the Creed and Lord's Prayer should be said upon entering the church *on the way* to the baptistry. This suggests a simple procession, depending on where the baptistry is located. If this were observed with the priest going first, followed by the godparents carrying the infant and then by the parents and others, all joining in saying the two prayers as they approach the baptistry, the effect would be at once reverent and memorable.

The anointing with the oil of catechumens should take place outside the baptistry, the rubric directs. The priest then changes his violet stole for the white and leads the group into the baptistry. There, after the questions of faith, the baptism takes place and the genuine climax of the rite is accomplished.

The conclusion of the ceremony in the clothing with the white garment and the presentation of the lighted candle will need some special attention. It is a good thing to encourage each family to have an individual baptismal garment for their child. A garment of this type is usually made of white cloth, in a sort of dalmatic or cape form, embroidered with a cross or a symbol of our Lord. If this is not the custom, it would be most fitting to have a garment of this type in the baptistry to be used at all baptisms. The use of the finger towel is hardly appropriate to the meaning of the ceremony which is explained so well in the *Album.* The candle, too, should be simply decorated with a symbol of Christ or baptism. (As a convenience some par-

ishes have a supply of baptismal robes and decorated candles for sale in the church store.)

The Baptismal Certificate

Finally, the certificate of baptism could be much more fittingly printed than is usual in the ordinary business-like form. Practicality and beauty have been combined in those offered by Pio Decimo Press, St. Louis, and Designs For Christian Living, Kansas City, Missouri.

Of course, if these suggestions were followed, it would mean a celebration of baptism lasting a few minutes longer. It would also take a little more planning and expense. But the time and effort *and* expense for the sake of the impression profoundly made are worth it.

We should not forget that attention is important not only for the essentials of the Ritual which will result in the valid celebration of a sacrament, but also for the details of the rite which are meant for the inspiration and instruction of all present. This is the special message of the Fides Album *Baptism*. The Album should find its way into the hands of the laity through the hands of the priest. But we should not be surprised if it happens the other way around. Perhaps it would make us then understand better how much the intelligent celebration of the Church's worship means to our people.

'Instant In Prayer'

One time, when General Stonewall Jackson used the expression "be instant in prayer," he was asked what he meant. He answered:

"I will give you my idea of it, if you will not think that I am boasting or setting myself up as a model."

When he was assured that he would not be misjudged for any explanation he might give, he said:

"I have so fixed a habit of prayer in my mind that I never raise a glass of water to my lips without asking God's blessing on it."

"I never seal a letter without putting a word of prayer under the seal. I never take a letter from the Post without raising my mind to heaven. I never change my classes (he was at the time head of West Point) without a minute's petition for the cadets going out and for those coming in."

On being asked whether sometimes he did not forget and miss any of these prayer occasions, he answered: "I think I can honestly say that I never forget or miss any of these prayer occasions."

Do you have this habit of being "instant in prayer?"

Our Paschal Sermons

We should lengthen the Easter celebration

John T. Doherty

THE preparatory character of the season of Lent is sharply outlined by the ambitious liturgical framework erected by the Church from the First Sunday of Lent to Holy Saturday. It is further underscored by the prayer-theme of the four days from Ash Wednesday to the following Saturday, which are days of adjustment to the Lenten message. And lest we miss the orientation intended by the Church, we are eased into the whole time of preparation by the weeks of Septuagesima season. At the end of this long season, the moving days of Holy Week impress on our minds the great Easter message with a finality unequalled in all the liturgy. The Passion story is displayed in purple and white, light and darkness, fire and incense, alleluias and lamentations, candles and water and palm, exhibiting, as nothing else can, the Church's ancient anticipation of the most modern visual education. Finally, Easter morning breaks upon us in a great splendor of flower and song.

At this point, as the special Lenten preacher takes leave of the parish pulpit, as the hundreds of extra confessions have been heard, and the thousands of communicants leave the altar-rail, the parish priest might take time to assess the results of the great preparation. Is it possible that the Church has spent nine weeks, uttered thousands of words, and reached into the depths of special liturgy, simply to prepare us for a one-day commemoration of the rising of the Saviour? The glorious liturgy of Paschaltime would indicate that Easter Sunday should open a season of great awareness of the Christian life, which should find its expression in the pulpit, to a greater degree than even the message of penance during Lent. Yet it would seem that as parish preachers we run the risk of pinpointing our homiletic approach on the "anniversary" aspect of the Feast of the Resurrection, missing to a large degree the tremendous soteriological force of Paschaltime. We might be over-satisfied with the spiritual revival effected in the souls of the faithful during Lent and Holy Week, and miss the opportunity, sermon-wise, of directing the souls of the faithful through the powerful lessons of the Paschal liturgy. There is a danger that we may so emphasize the facts, the events, the static elements of

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the Resurrection, that we neglect the dynamic content so strongly underlined in the Pauline epistles. In this respect, the towering paschal candle, standing beside the preacher, can be either a constant reminder of the new life, the risen Christ, the new man . . . or it can be a warped relic of the emotional and symbolic experience of Holy Saturday.

An Integrated Sermon

For the parish priest, planning his sermons, Paschaltime can be regarded as a preaching-unit, opening with the joyous strains of the Easter alleluia and extending on through the Feast of the Assension and its Octave, up to the Vigil of Pentecost. Just as the theme of Lent was penance, keynoted by the ashes, so the Paschal theme is one of joy and completion, keynoted by the palms of victory. An integrated sermon plan for Paschaltide might serve to accompany the *risen* Christian along the "new way," much as the Lenten sermons encouraged him to "put off the old man."

Consider for the moment the Easter sermon. Should we plan it to be a punctuating talk at the end of Lent, or might we better use it to herald the beginning of the new way of life? Too often we ascend the Easter pulpit with the only purpose of providing the fact of the Resurrection to people who already believe it. Would it not be of more advantage to gear our Easter sermon to the believer himself, rather than to confine it to an apologetic or polemic discourse? True, the Resurrection has vast apologetic content in the life of the Saviour, but it was not intended simply to prove to the non-believers how wrong they were. If so, we can be sure that Our Lord would have reentered Jerusalem in a second triumph, and He would have visited Pontius Pilate and would have caused consternation in the Sanhedrin.

Christ rose primarily *for the believer*: to lead the Church on to the end of time. Every Christian must re-enact what Christ did; he must die to sin in Baptism and rise in grace. The point of our Easter sermon might well be: one who has risen with Christ must not simply stand at the empty tomb and gape into it, any more than the Jews fleeing the house of slavery would have profited by standing on the west side of the Red Sea gaping at the parted waters beckoning them on to a new life of freedom. The Christian must *begin* at the empty tomb to live the Christ-life put into him at his own resurrection, his Baptism. Easter is not just the end of Lent; it is the beginning of Life. The other half of "Christ died for me" is "Christ rose for me."

Saint Paul phrased the perfect Easter theme: "We are buried together with Him by baptism unto death: that as Christ is risen from the dead

by the power of the Father, so we also may walk in newness of life." The Easter sermon should certainly look forward to Paschaltime and its great joys.

Revivifying The Paschal Theme

Insofar as the parish pulpit can be, and is, a dynamo for Christian living, the pastor of souls can constantly emphasize and revivify the Paschal theme; he can make the faithful as conscious of the Paschal season as the Lenten preacher made them conscious of the Lenten preparation for Paschaltime.

In olden days, the Octave of Easter belonged, in a most special way, to the newly baptized Christians. The station-churches were those usually reserved for great feasts. The daily masses during the Octave constantly re-echo the theme: Die with Christ, rise with Christ!

An excellent sermon for Low Sunday can be built around the communion of the Mass for Tuesday after Easter: "If you be risen with Christ, *seek* the things that are above, where Christ is sitting at the right hand of God . . . *mind* the things that are above" (Colossians III, 1, 2). These words of Paul are a ringing challenge, a banner-cry to all who rose with Christ, to continue living "the new way."

Abbot Marmion carefully notes the characteristics of the risen follower of Christ: ". . . we should live in the spirit of our baptism . . . renouncing all that sin has vitiated in our lives; we should die more and more to the old man, that all in us should be dominated and governed by Christ. All holiness for us lies in this: to keep away from all sin, all occasion of sin, to be detached from creatures and all that is earthly, so as to live in God, unto God, with the greatest plenitude and steadfastness possible" (*Christ in His Mysteries,* p. 291).

Good Shepherd Sunday (Second after Easter) takes its name from the Gospel of the Mass as well as from the former station-church for that Sunday, SS. Cosmas and Damian, in Rome, where a great mosaic of Christ and the lamb may be seen. Pope Saint Gregory preached a sermon on that Sunday in Saint Peter's, the new station-church, which is still read in the Divine Office for the day. A good modern sermon for this Sunday might well use the 1952 Easter message of Pius XII in which he outlined the laws of nature governing the spiritual development of the risen Christian: the "air of prayer" and the "food of the Eucharist."

The note of constant striving for Christian perfection under the leadership of the Risen Christ reverberates through the collects of the ensuing Sundays of Paschaltime: "Grant that all who are counted of the Christian faith may *abhor* what is contrary to that name and *strive* after that which becomes it" . . . (Third Sunday); ". . . that amid the *changing* things

of this world, our hearts *may be set* where true joy is found" . . . (Fourth Sunday); ". . . that we may *think* what is right and under Thy guidance *carry out* the same" (Fifth Sunday).

The Seven Sacraments

The Ascension of Our Lord and His consequent absence from this earth is the signal for the prodigal use of the sacramental system through which Christ left with us a multiple channel of grace. The risen Christian does not stand sorrowfully watching at His departure, but begins to *live* the Christ-life through grace. The Paschal Season comes to a solemn close, as the Christian celebrates the coming of the Paraclete, the launching of the bark of Peter, the beginning of the great, unsteady voyage through time till the second coming of Christ.

Father Leen senses the imbalance we have allowed to develop between the long preparation and the short celebration. He pleads that the Resurrection must be "not merely a fact in Christian history, but a *phase* of Christian experience." He adds: "We should reasonably expect to find, in the crowning mystery of Our Lord's life, a vigorous impetus towards perfection,—and ordinarily we fail to find it. For many—even spiritual persons—the Paschal time is not one of progress, but rather the contrary. The efforts maintained during Lent are relaxed with a corresponding decline in fervour and interior recollection. During the infancy, the hidden life, the public life and the passion one feels near to Our Lord. His risen life seems to make Him somewhat remote from us. The Resurrection is for us, effectively, a withdrawal of Jesus from us; whereas, according to everything in the words of Jesus on the eve of His death, it ought to be a more perfect approach of Him to us. There is certainly something amiss in this somewhat common spiritual attitude. Things should surely not be so" (*In the Likeness of Christ,* p. 292).

The paschal pulpit can do much to help the faithful enjoy to the fullest the new life with Christ. "Grant us, we beseech Thee, O Lord, *ever* to rejoice through these Paschal mysteries; that the *continual* work of our regeneration may ensure to us *perpetual* joy in Heaven" (Secret for Easter Saturday).

Executioners

"A doctor who begins by killing patients to put them out of their misery will end up by killing patients who become a nuisance to himself. Why should you need a doctor to kill? Any fool can kill. I do not see why the public executioner should not be trained to give a hypodermic injection."—Dr. Sutherland, quoted in **Ave Maria.**

Rev. Walter Plimmer—A Tribute

INASMUCH as we, by our corporate title designated as THE CATHOLIC ACTORS GUILD OF AMERICA, formed and dedicated to serve the spiritual and temporal needs of members of the theatrical profession who profess our common faith, have been signally blessed by the recent action of one of our most beloved brothers in Christ, Rev. WALTER PLIMMER, in embracing membership in the THIRD ORDER REGULAR OF ST. FRANCIS as a monk.

THEREFORE, be it resolved that we, THE EXECUTIVE BOARD OF THE CATHOLIC ACTORS GUILD OF AMERICA in regular meeting duly and lawfully assembled, take cognizance of the fact that he, like Mary, sister to Martha and Lazarus in the Biblical parable, hath chosen the better part and signed under management of the Great Producer for an extended run and . . .

WHEREAS, the terms of his Life Contract are such that the immediate emoluments are extremely limited, to the extent that he would be forced to withdraw from our membership roll, thereby causing, unwillingly withal, an unhappy and undesired vacancy . . .

THEREFORE . . . if we, THE CATHOLIC ACTORS GUILD OF AMERICA, are to be, in some small measure, astute in the protection of the spiritual welfare of our membership, it behooves us to call on this brother performer, WALTER PLIMMER, to use his connections with the Front Office to consider us of the Guild for future bookings on the Celestial Time and that he, in his Christian charity and first-hand understanding of our problems, will be a convincing Agent and Advance-Man, so that when we do our turn on the Big Time the Divine Critics may be moved to remember that he, WALTER PLIMMER, now of management, was once such as we, and write our notices accordingly.

THEREFORE . . . be it resolved that the Executive Board of THE CATHOLIC ACTORS GUILD OF AMERICA offer and confer on the said Rev. WALTER PLIMMER, Third Order Regular of St. Francis, the additional title of LIFE MEMBER OF THE CATHOLIC ACTORS GUILD OF AMERICA.

May God bless his mission as He has surely blessed our Guild for bringing this worthy member to us.

GENE BUCK

President

(Copied *in extenso* from "Call Board," Vol. 21, No. 5, official organ of The Catholic Actors Guild of America.)

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be submitted to the editors

Occasionally I have offered Mass in a certain parish and have noticed that the Leonine Prayers are omitted there after the Low Masses. Isn't there a serious obligation to recite these prayers?

Yes, it is a serious obligation. Pope Leo XIII and Pope Pius XI have emphasized the importance of offering these prayers by ordering them to be recited after every Low Mass. In the Consistory of June 30, 1930, Pope Pius XI declared: ". . . volumus, quas fel. rec. decessor Noster Leo XIII sacerdotes cum populo post sacrum expletum preces recitare iussit, eaedem ad hanc ipsam mentem, scilicet pro Russia, dicantur." — *Acta Apostolicae Sedis,* XXII (1930), 301. The Pope urged that the people be reminded often of the intention (for Russia) for which these prayers are to be said. Cf. also THE PRIEST, November, 1952, p. 870.

The bishop could order other approved prayers to be said after Mass—e.g., in time of war or plague, or on civic holidays, etc., but the Leonine Prayers are to be said first even in these cases (the celebrant can't add any prayers on his own authority—Canon 818).

When Holy Communion is given immediately after Mass the Leonine Prayers may probably be omitted; if the priest recites them, they must be said immediately after the last Gospel and before Holy Communion is distributed. The prayers might also be omitted if the Absolution for the dead is given immediately after a Low Requiem Mass, provided the priest does not return to the sacristy, but puts on the cope in the sanctuary. Cf. O'Connell, *The Celebration of Mass,* Bruce, 1940, II, 126, 156, 167.

The Leonine Prayers are usually omitted after the Mass of the Sacred Heart on the First Friday when the Consecration to the Sacred Heart and the Litany are read.

The above-mentioned order of Pope Pius XI affected directly only the Latin clergy (e.g. our "Hail Mary" is a Latin prayer); however, soon after, on July 11, 1930, the Pontifical Commission for Russia exhorted "sacerdotes non-latinos sibi subditos" to add in their Liturgy brief prayers for the same intention—*Acta Apostolicae Sedis, vol. cit.,* p. 366.

What constitutes grave matter in relation to a violation of the vow of poverty?

This is a difficult question, but we may answer that "about eighty dollars" appears today to constitute grave matter in

relation to a violation of the vow of poverty. Such an amount would be considered as a grave loss to the community.

The usual norm for a lay person in relation to his parents under the aspect as to whether the parents are "unreasonably unwilling" may be doubled when we consider the circumstances of the religious family. However, Sabetti-Barret (*Compendium Theologiae Moralis*, 1916, n. 614) object to this view of some theologians.

In some communities the constitutions, or the accepted commentary on the constitutions, settles the problem, but in the absence of any accepted commentary, the norm may be placed at "about eighty dollars."

May a Catholic pharmacist stock and sell contraceptive devices? May he do so even if there is a demand for the articles? May he do so if they can be procured elsewhere or if his store is located in a predominantly non-Catholic area, or if it offers considerable financial loss to him?

We believe the answer should be in the negative, that a Catholic pharmacist who owns a drug store should not stock and sell contraceptive devices as such is more than material assistance in evil.

We could take a milder view perhaps about a Catholic clerk in a store where he is forced to sell such things amid the other articles.

A man of 20 and a girl of 19 come to the rectory to arrange for their marriage; the priest, however, discovers that their parents disapprove of the wedding. What should the priest do?

Canon 1034 declares: "Parochus graviter filiosfamilias minores hortetur ne nuptias ineant, insciis aut rationabiliter invitis parentibus; quod si abnuerint, eorum matrimonio ne assistat, nisi consulto prius loci Ordinario."

As Father O'Donnell points out, the canon uses the technical term *filiosfamilias* in order to designate a minor who is still under the *patriapotestas—The Marriage of Minors* (Washington, 1945), p. 87.

Thus for minors, the canon indirectly orders that the parents should be consulted to determine if their consent has been given; specifically the canon insists on the grave obligation of the priest to exhort the minors that they should not marry if their parents are unaware of the plans or if they are reasonably opposed to the wedding; if the minors refuse to follow the will of the reasonable parents, the priest should not assist at their marriage unless he has consulted the bishop and secured his permission to proceed.

Canon 1035 hastens to add: "Omnes possunt matrimonium

contrahere, qui iure non prohibentur." Thus, of course, the marriage of minors (over 16-14), even directly against the reasonable objections of their parents, is valid, but our problem concerns the wisdom of proceeding with the marriage.

If the minors have only foolish reasons for refusing even to let their parents know of the marriage, the pastor can simply refuse to witness their marriage; if they have some good reason for refusing to tell their parents, the pastor must refer the case to his bishop, as required by Canon 1034.

If the parents are aware of the desire for the wedding, but are opposed to it, the question is: "Are the parents reasonable or unreasonable?" How may we determine if the parents are reasonable or not? We might seek the answer by inquiring: "Do the reasons of the parties seem to outweigh the objections of the parents?"

As Father O'Donnell states: "What are their reasons for marrying? Among these reasons, which the parties allege for desiring to contract the marriage, the pastor should especially know whether there is pregnancy involved or any danger of incontinence, concubinage, habitual sin between the parties, loss of reputation or other grave spiritual dangers if the marriage is not permitted. Reasons of this nature are usually sufficient to allow the marriage to be celebrated even against the will of the parents" —*op. cit.*, p. 156. The objections of the parents are then to be balanced against the reasons of the parties. The same author maintains, however, (pp. 166-172) that the bishop of a diocese has the power to decree, in or apart from a synod, that every case involving minors must be referred to him, even if the parents are unreasonably unwilling.

After the death of the pastor of St. John's parish, I was sent there as "administrator" until a regular pastor is appointed. Am I able to delegate a priest for a wedding in the parish?

Yes—Commission for the Interpretation of the Code, May 20, 1923, V. ad I—*Acta Apostolicae Sedis,* XVI (1924), 114, 115. Administrators in this sense *(Vicarii oeconomi)* have all the rights and obligations of pastors. Cf. Canons 472, 473.

There is a small Air Force Base within the rather wide limits of my parish; some of the airmen live with their families in the parish; some families live on the base. What are the Lenten Regulations for the servicemen, and their families?

Catholic servicemen, wherever they may be, enjoy a personal dispensation from both fast and abstinence on all days of the year except Ash Wednesday, Good Friday, the forenoon of Holy Saturday, and the Vigil

of Christmas. They enjoy this personal exemption even if they are home on leave or traveling —as long as they remain in the military service.

Regarding the families of servicemen: A) If the family lives within the confines of the military area, the members of the family (just the same as all civilians who actually live within the limits of the base) are likewise personally exempt except on the days mentioned; B) if the family lives off the post with the airman who returns home every night, but who is *not* a Catholic, the family must follow the rules of your diocese, because the family of a non-Catholic serviceman, living off the post, is not subject to the Military Vicar of the United States in any way. Thus, if the serviceman is a Catholic and returns to the apartment or house outside the post every night, all the members of his family living there—his wife, children, parents, servants—may take advantage of the more liberal grants for the subjects of the Military Vicar.

Are national pastors bound to offer the Mass "pro populo?"

Yes. As Donnellan states, "Pastors of national parishes with given geographical limits are certainly bound by the obligation of Canon 466."—*The Obligation of the Missa Pro Populo,* Catholic University Press, 1942, p. 73.

Would it be possible to use Swiss Colony Wine in split fifths with a 12% alcoholic content at our mission chapel?

The alcoholic content mentioned is within the range required for valid Mass wine, but as a good rule that must be followed, commercial wines are not allowed at Mass. Only sacramental altar wine distributed as such by firms having ecclesiastical approval may be used at Mass, to avoid any danger of invalid matter for the Mass.

Fr. Arthur L. McNeil, S.J., has written a long scholarly article on "Mass Wine, Its Manufacture and Church Legislation" for the July, 1938, issue of *The Ecclesiastical Review.*

If you wish, we will send you the list of the approved firms throughout the country which distribute sacramental altar wines.

"Next Question?"

After his talk to the fifth grade, the assistant asked if there were any questions. A hand shot up and a shrill voice piped out:

"Please, Father, why did the angels walk up and down Jacob's ladder when they had wings?"

"Ah, I see," said Father. "Now would anyone like to answer that question?"

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National Organization Of Decent Literature

MARCH, 1953

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Taffy
The Frenchman in Mohammed's Harem
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Take Me As I Am
That French Girl
Tears Are For Angels
The Cheaters
The Creeping Shadow
The Devil Drives
The Devil's Legacy
The Fast Buck
The Forbidden Room
The Golden Woman
The Road's End
The Sharp Edge
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Weep For Me
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The Big Feeling

The Cheat
The Divided Path
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Johnny Bogan
Love Me Sailor
Lower than Angels
Maharajah
Main Line
Mask of Glory
Mooney
No Narrow Path
One By One
Pray Love Remember
Red Lion Inn
Season For Passion
Soldier's Daughters Never Cry
Sweet and Deadly
The Big Bubble
The Big Cage
The Boy Came Back
The Cruel Dawn
The Golden Road
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The Night Thorn
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The Spell
The Traitor
You Can't Catch Me

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The Shame of Mary Quinn
23 Women
Yama, The Hell-Hole

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The Marriage Bed
The Quest

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Conjugal Love
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I, The Jury
Journeyman
Judgment Day
Knock on Any Door
Laird's Choice
Lie Down in Darkness
Loved and the Lost
Love Without Fear
Meg
One Lonely Night
Please Call Estherville
Portrait in Smoke
Pressure
Prettiest Girl In Town
Renee
Sanctuary
Serenade
Soldier's Pay
The Big Kill
The Girl in his Past
There's No Home
The Revolt of Mamie Stover
The Woman of Rome
The Young Lions
This Very Earth
Tobacco Road
Tragic Ground
Trouble in July
Where the Town Begins

MISCELLANEOUS

Artist Model
Case of the Cancelled Redhead
Cellar Club
Come Night—Come Desire
Confessions of a Hat-Check Girl
Dagger of Flesh
Dance Hall Girl
Four Dames Named Sin
Give Me Ecstasy
Gin Wedding
Harlem Woman
Her Candle Burns Hot
Innocent Wanton
Joy Ride
Lay Down and Die
Lida Lynn
Love
Mistress on a Death-Bed
Night of Ecstasy
Off Limits
Passion Has Red Lips
Passion Is a Woman
Pickup Girl
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Reckless Girl
Red Headed Wench
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Scarlet Lil
Season For Sin
Sexual Behavior of Unmarried Women
Slave Girl
Slaves of Desire
Sleepy Time Honey
Soft Shoulders
Street Girl
Street of Dark Desires
Street of Sin
Sweet Savage
Tease the Wild Flame
Temptress
The Affairs of a Mistress
The Bastard
They Call Her Easy
Thrill Girl
Thrill Me Suzy
Tonight For Sure
Torment
Tough Cop
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White Slave
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Yellow Head

MAGAZINES

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Color
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Crime Annual—1952
Crime Detective
Crime Exposed

Dare
Daring Detective
Detective Book Magazine
Detective World
Detective Yearbook—1952
District Attorney Detective

Exclusive Picture Detective
Eyefull

Fact Detective
Famous Police Cases
Fantastic Adventures
Figure Photography Annual
Flirt
Focus
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Gala
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Intimate Romances

Joker
Jackpot
Jest

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Line-Up Detective
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Mr.
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My Confession
My Romance

Nifty
Night and Day

Our World

Pace
Pack of Fun
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Peek Show
Personal Romances
Photo Arts
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Picture Follies
Picture Fun
Picture Show
Pix
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Popular Psychology Guide
Police Detective
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Real Detective Cases
Real Story
Real Western
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Sensational Detective Cases
Sexology
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Stare Winter
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Sunbathing
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Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
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True Police Yearbook
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Uncensored Detective
Underworld Detective

Vue

Wham
Wink
Whisper
Wit and Humor
Your Psychology
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Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list in quantity are priced at 1c each.

God's Shock Troopers

"The faithful, or rather the laity, are in the front line of the life of the Church. For them the Church is the vital principle of human society. They in particular must be ever more aware not only that they are members of the Church but also that they are the Church itself, the community of the faithful on earth guided by a common head, the Pope, and the Bishops in communion with him. They are the Church. From its beginning they have formed associations for the carrying out of the most diverse activities with the approval of their Bishops. The Holy See has never ceased to approve and praise such associations."—**Pope Pius XII. (Consistory Feb. 20, '46)**

Our Eucharistic King!

March 15, 1953

Fourth Sunday of Lent

MEN have often reacted violently one way or another to Christ's desire to be their king. Today's Gospel tells us how violently the Jews reacted to Christ's regal power. They sensed that something great was behind the miracle of the multiplication of the loaves and fishes. Quickly the word went around, "This man has great power; why, if He can multiply a few loaves and fishes to feed five thousand men, He could feed armies! Let's seize Him, make Him our king, and we will soon be rid of the hated Romans." But our Lord fled.

And just three days later in the synagogue in Capharnaum He told them that He wanted to be King of their hearts. How was this to be accomplished? They were to eat His flesh and drink His blood. We know what happened. Many of them were too shortsighted to see that this could be far more thrilling and profitable than to be rid of the Romans.

Through all the ages of Christ's Church men have reacted violently to our Lord's desire to become King of their hearts through the eating of His flesh and blood. Some have bitterly denied His real presence in the Eucharist. Others with clever sophistries have tried to explain away His loving presence by twisting His words. Some have foolishly gone to the other extreme. Like the Jansenists, they proclaim that they are not worthy to eat the flesh and blood of the Son of God; they stay away from the banquet to which He has invited us. And in times of persecution the enemies of Christ have hunted Him down and have laid violent hands on Him to desecrate His body and blood.

The miracle of the multiplication of the loaves and fishes prefigured the miracle of the Eucharist. Three days after our Lord multiplied the loaves and fishes He promised the Eucharist and asked His followers to eat His flesh and drink His blood. Many of His followers refused to eat.

We would do well to remember that the Eucharistic union between Christ and ourselves cannot take place unless we come up here to receive Him. If we remain in our pew and Christ in the tabernacle the principal purpose of the Eucharist is left unaccomplished in our regard.

The Eucharist is food! Christ wants to unite Himself to us. He wants to reign in our hearts; but He wants to do this through our

consuming this food. Will you allow Him to take over the kingdom of your heart? With Simon Peter we answer, "Lord, to whom shall we go? Thou hast words of everlasting life, and we have come to believe and to know that Thou art the Christ, the Son of God."

Passion Sunday

March 22, 1953

Obedience To Christ

UPON hearing today's Gospel we are apt to criticize the Jews for rejecting the word of our Lord, and for refusing to obey Him as God. He had given them plenty of evidence of His divine power: He cured their sick, He raised the dead to life, He fed thousands on a few loaves and fishes, He gave sight to the blind; He taught a beautiful doctrine with all the tender love of His Sacred Heart. But when He justly demanded that they believe and obey His word, they labeled Him a Samaritan, a people despised by the Jews, and they said He was possessed by a devil. And when He asserted His divinity by saying, "I am," which is equivalent to saying, "I have always existed," they tried to stone Him to death as a blasphemer.

What of ourselves? Have we not been affected by a similar philosophy? The man of the twentieth century is apt to claim, "I have built my own world!" Today too many men act as if they have no need of God. Law, authority, and responsibility are something to be evaded. Freedom and liberty are often understood as independence and autonomy. Speaking of God, His Father, Christ said, "I know Him, and I keep His word." Is our obedience to the word of God all that it should be? Or do we follow the modern pagan attitude, and say to Christ, "I have built a little heaven on earth, and the yoke of obedience to God and His laws has no place in my earthly paradise!"

Today we need virile Catholics. Ask yourself, "Do I act as though following a Christ Who is immaculately immune from blood, sweat, and tears?" The Passion was an ugly, brutal business. The Man who stumbled wearily along the first way of the Cross was a pitiable sight. His back was flayed from the scourging, the thorns dug deep into His head, the roughhewn beams of the Cross lacerated His shoulder and nagged His heels, thrice tripping Him and throwing Him heavily. Each breath was a battle and an agony; thirst consumed Him, fever burned His veins. He "emptied Himself, taking the nature of a slave and being made like unto men . . . He humbled Himself, becoming obedient to death, even to death on the cross." This is the Man we follow; this is the God we obey. Our obedience to Him in His representatives may not at times be comfortable! But dare not shrink from walking with Him always!

Palm Sunday

March 29, 1953

Read the Passion of Our Lord Jesus Christ according to St. Matthew.

Easter Sunday

April 5, 1953

The Glorious Rebirth of Easter

THE story of mankind, of each individual man, is a story of recurring birth and rebirth. Look at the natural life of a man. He is born a tiny child. He has human life, but there is still room for great development. His tiny, helpless body must grow into a strong, vigorous, self-reliant organism. His mind and will must absorb a vast amount of knowledge, experience, and training before we will speak of him as a well-developed person. All of nature is around him. He takes the things of nature into himself and gives them a higher life. The food he eats, the water he drinks, the air he draws into his lungs — these belong to an order of nature lower than himself; but he gives them a rebirth in his higher life. A man in himself is a constant rebirth of nature into the life of a human being.

The story of Christ is the story of glorious births. From all eternity, the Second Person of the Blessed Trinity is begotten of the Heavenly Father in an eternal, divine birth. But there was another birth, for the sin of Adam made mankind a race dead to God. Mankind was dead in sin. So God arranged a new birth in a new order. The Son of God assumed our human nature and united Himself with mankind. Jesus Christ was born into the world.

And mankind itself is reborn. For Christ is the Son of God. He is the representative of the human race; yet He possesses, He *is* divine life. Mankind is born again in the divine life it had killed in Paradise. How? On Calvary, in the Passion, the bitter winter of Christ's life, death strikes at the Son of God. Calvary is the place of death; the barren hill of the skull became the deathbed of the Man of Sorrows. There the human nature of Jesus is killed. But there the Mystical Body of Christ, of which we are living members, was born from His pierced side. In Christ crucified we are punished with death for our terrible rebellion against God, our Creator. Yet the Divine Person has not died, though for the time being He seems to be slain. Only the human nature of Christ was killed and was inclosed in the tomb.

Then came the glorious rebirth of Easter. The Son of God rose from the dead; He came forth from the tomb alive, radiant, glorious, the most beautiful of the sons of men. It was a new appearance out of the darkness; it was like another birth. The human nature of Christ was born again, was resurrected, was restored to life.

With Christ arose all the guarantees which apply to Christ and to us. From the tomb we all arose. Now we all have the guarantee of personal resurrection and of immortality in the happiness of heaven.

Book Reviews

The Easter Vigil

Proceedings of the Thirteenth National Liturgical Week

The Liturgical Conference, Elsberry, Mo., pp. 250, $2.00 (plus postage, 12c)

THE latest Liturgical Conference held last August in Cleveland under the auspices of His Excellency, the Most Reverend Edward F. Hoban, was from all reports the most successful to date. On February 25, its materials become available to general readers in book form, by special arrangement with the Conception Abbey Press.

We have at hand only the proofs so far, but, assuming that the format of the book itself will be of secondary interest and that the matter is the essential, we are rushing this somewhat inadequate notice so you may be able to order in time for Holy Week.

The theme of the Conference, as you may recall, was the new Easter Vigil; our publishing schedule makes it imperative that we call it to your attention now.

The Easter Vigil contains all the papers and floor discussions of the Conference, including a commentary for your use by Msgr. Hellriegel, treatment of various aspects of the new Vigil by experts, and a full text of the booklet previously brought out by Conception Abbey, *The Easter Vigil Service.* It strikes us as most complete and helpful for pastor, curate, religious and laity.

Liturgy at Holy Cross

by
Sister Mary Gabriel Burke, O.S.F.

St. Louis, Mo., Pio Decimo Press, (Box 53, Baden Station) pp. 61, $1.00 (paper), $2.00 (cloth).

Liturgy at Holy Cross, a new book teaching liturgy is of interest as well to the general public as to the teachers in our schools. Holy Cross Parish in St. Louis is under the direction of Msgr. Martin Hellriegel who has done as much as anyone to bring the full life of the liturgy to his people. His parish has in fact become a kind of liturgical "show-place" known in Europe as well as in America, and visitors stream to it from all over.

Sister Mary Gabriel's study, while slanted towards teachers, gives one an interesting picture of parish life at Holy Cross. The average reader will come upon a new world in these pages; and the teacher will welcome her observations on the use of the daily Missal by children, the teaching of Gregorian Chant, and the integration of liturgy and other subjects in the curriculum.

Not the least valuable feature of this little work is the account of a survey conducted among the parishioners of Holy Cross which reveals that 97% of them used the Missal in the dialogue Mass, 98% used the Missal in the sung Mass. This method was received enthusiastically, parishioners reporting almost unanimously that it helped them to a greater understanding

of the Divine Sacrifice, that it increased their knowledge of Christ and the Church and influenced their daily lives.—G. J. Gustafson, S.S.

The Sign of Jonas

Thomas Merton

Harcourt Brace & Company, New York, pp. 361, $3.50

PRIESTS on the lookout for fresh spiritual reading that is both interesting and stimulating will welcome this new book from the pen of Thomas Merton, now Father Louis of the Trappist Monastery at Gethsemani, Kentucky. While there is a thread of narrative running through the book, it is essentially a series of brief reflections and meditations—good medicine for the mind and soul of every priest.

Few persons will ever visit a Trappist monastery and fewer still will penetrate its cloister where men meditate, pray, do penance, fast, work and live in perpetual silence. To the millions such an institution is one of enigma, of mystery, yet of strange fascination —somewhat like the French Foreign Legion.

In this book Thomas Merton takes them behind the curtain and lets them see the white-robed silent monks at work, meditation, and prayer. Indeed, he allows them to peer into the mind and heart of the monk as he seeks to strip himself of the last vestiges of the world to effect the closest possible union with his Maker—a sort of anticipation through ineffable and transcendental love of the Beatific Vision which constitutes the essential joy of Heaven.

"The volume is a collection of personal notes and meditation, a sort of spiritual diary, set down during five years of his life in the monastery," begins Thomas Merton.

We read with Merton the wire he receives from his publisher regarding *The Seven Storey Mountain,* and we share his astonishment and his mixed emotions at its record-breaking sales. Soon we witness his profession of solemn vows, his preparation for the priesthood, and the solemn moment when he is made a priest forever according to the order of Melchisedech.

The Thomas Merton of the south of France, of Cambridge, of Columbia, of the world, is sloughed off now and when he reads the French galley proofs of *The Seven Storey Mountain* he has the strange feeling of scarcely knowing its leading character.

The title, *The Sign of Jonas,* is the sign Jesus promised to the generation that did not understand Him—the sign of His own resurrection. Jonas spent three days in the belly of the whale and Christ spent a similar period in the tomb. Merton feels his own life is especially sealed with this great sign, burnt into the roots of his being by his priestly ordination and especially by the solemn vows which bury him in the life-long silence of the Trappist monastery.

Yet a strange paradox pursues him. Dedicating himself to the perpetual silence of the tomb, his Abbot (first Abbot Dunne, now Abbot Fox) wisely placed him under obedience for the glory of God and the edification of man to make generous use of his unusual ability to write. Merton wonders if he

should not have become a Carthusian hermit, buried in perpetual isolation from use of tongue or pen. He suffers spiritual torture but obeys. Thus does he find himself like Jonas traveling toward his destiny not in the stomach of a whale but in the belly of a paradox.

This is a fascinating volume, replete with subtle insight and spiritual nourishment. It is the nearest approach to his masterly *Seven Storey Mountain* and merits the rank of a best seller. Indeed, its readers will find themselves hoping that his Abbot will place him under obedience to use his singular talents to write the classic for which America has long been waiting—a religious novel of enduring worth. Thomas Merton's sacrifice of his beloved silence will be the gain of the world of literature and will endear him, his silent Order, and his wise Abbot to God and man. — John A. O'Brien, Notre Dame.

Why I Became a Priest

edited by Rev. George L. Kane

The Newman Press, Westminster, Md., pp. 163, $2.50

HERE are the answers of a group of nineteen priests, including a Bishop, an Archbishop, and a Cardinal, foreign missioners, professors, and a Trappist, to the question: Why I became a priest. Most of them make it pretty clear one way or another that God's grace had most to do with it and stress the hallowed text, "You have not chosen me . . . " It is interesting, however, to note the human instruments and the natural means God has utilized in working out His Providence. It is the human side, of course, which must predominate in a book of this type, since it is autobiographical and psychological. It is the human side, too, which gives it peculiar interest.

Every priest could write a fair story of how *he* got there and marvel at the way it all came about, so often not foreseen and not always done consciously. Yet this does not in any way distract from the attention one pays to the other man's story of his vocation.

Father Kane has carefully picked the men that he wants for the intrinsic value of their histories and has managed to obtain variety. If our memory is correct (Father Kane was a school-mate), the editor's own account of his vocation would have made interesting telling; he came to the old Sulpician Seminary with an M.A. in English from Harvard. How did he get there?

In any case here is just the book to put in the hands of one you think may have a vocation he has not noticed, or one who wants to know more about the nature of a vocation, or even one already in the seminary.—G. J. G.

Be Not Solicitous

edited by Maisie Ward

Sheed & Ward, N. Y., 1953, 254 pp. $3.00

THIS is a book with a bias. It is as one-track as the Trans-Siberian railway. It is a book of only one idea, and to that idea it will admit no opposition. For that reason it may be, in its way, a great book. It concentrates all its energies on one theme. It dares to take time out to be sincere. It is an intriguing and uplifting set of stories about the Providence of God at

work in the lives of Catholic families.

There are two general divisions to the work. In the first part, with her accustomed skill at writing and thinking, Mrs. Sheed examines the present status of the family. With a deep, forthright sympathy she probes into the difficulties that face today's newlyweds, today's 'teen-agers, and even today's aged. Naturally, her study is not exhaustive. Yet it does go far enough to indicate that part of the solution to the problems will be achieved when those problems are re-thought in line with the principle: It is the family that matters.

In the second part of the book the editor presents fourteen "testimonials" to the happiness and spiritual richness of married life. These are honest documents, written about real marriages and real marriage problems, by the people who were and are a part of the marriages in question. Each has its own particular point to make. Yet each has in common with the others a frank, unabashed quality that succeeds so well in emphasizing those things in the story that might be called "God's interests" that the personal details do not stand out.

Here, indeed, is a refreshing way to meet marriage difficulties. It is refreshing because each of the stories has (or is in the process of having) a happy although not necessarily easy ending. But it is also refreshing in another way. It opens up the mind to the exhilarating realization that there ARE people, who are trying in an enlightened way to live their married lives to the limits of their spiritual capacity. And what some are doing, others can be taught to want to do. In that sense *Be Not Solicitous* is a challenge to the young Catholic couples of today. But it is first of all a challenge to their priests.—Raymond Wm. Gribbin, Baltimore.

The Seven Swords

by Gerald Vann, O.P.

Sheed & Ward, N. Y., 1953, 82 pp., $3.00

THE Sorrows of Our Lady make the kind of sermon topics that most of us are generally content to leave to Joe. We recognize their nobility, of course. But we recognize also their *prima facie* obscurity. We see their dramatic value, but we see also that unless the drama of the Sorrows is shored up with strong theology there can be only melodrama in the presentation. So we leave them to the next man, not because we are not competent in theology, but because we haven't time for the kind of theological meditation that the problem demands.

It is the same sort of thing we may have done with the Beatitudes, before we stumbled upon Father Vann's *The Divine Pity* and found there a modern treatment of the Beatitudes that showed us how to sell them to people with modern problems. That was some time ago.

Since that time Father Vann has had the opportunity to write and publish another book. And in this one he has done for the Sorrows of Mary what he did for the Beatitudes in *The Divine Pity*. He has thought through Mary's sorrows, prayed over them, re-examined them in the light of present-day problems, and written of them with the sure hand of an accomplished

theologian. The result is a handful of amazing little chapters that proclaim our need of detachment from things and people, or explore the difference between a mother's and a maiden's fear, or tell, breathlessly, of the immense power of the human will.

It has been said, often, that there is poetry in the writings of Father Vann. Perhaps there is. Perhaps there is not. The word poetry does get used carelessly at times. However, there is in his writing that which may be confused with poetry and that is grandeur. There is an almost Alpine grandeur in the immensity of the religious truth that he presents for inspection. There is the soaring grandeur of his thought as it makes its way through those mountainous truths. There is the more than literary grandeur of a reverently beautiful style.

To add to the physical attractiveness of the book the publishers have included eight black-and-white reproductions from El Greco. —Raymond Gribbin, Baltimore.

Walls Are Crumbling

Seven Jewish Philosophers Discover Christ

by John M. Oesterreicher

Preface by Jacques Maritain

The Devin-Adair Company, New York, pp. 393, notes, index, $5.00

"WALLS Are Crumbling," let us say at the very beginning, is a major work. It will throw new and needed light on the Jewish mind and the Jewish Problem. We non-Jews are at the least ignorant as well as smug and uninterested and complacent. I would like to think that ignorance is the basic lack for then one might more easily absolve one's fellow Christians by maintaining that such ignorance has hitherto been invincible.

With the advent of this book one no longer need be ignorant. Father Oesterreicher, himself a converted Jew and a zealous and successful apostle to his fellows, herein analyzes the mind and heart of seven of his brilliant compatriots to reveal at the same time much of the mind and heart of modern Jewry.

"It is not a little thing," writes Father Oesterreicher, "that seven modern Jewish philosophers should, without forethought, without a plan of their own, without directing their efforts toward it, become defenders of Catholic thought and teaching; that they should parallel, confirm, even enrich it."

It is above all zeal which distinguishes the Jew, points out the author. Jacques Maritain, himself long interested in the question of bringing the Jews back to Christ, singles out this characteristic, too. After all, it was St. Paul who seems in his Epistle to the Romans to have noted it first.

Perhaps the present work is a kind of "Epistle to the Gentiles" of the Twentieth Century to plead with them *in visceribus Christi* to understand their fellow men and at least to do something at this date to carry on the mission of Nazareth. In any case, as the author reviews the lives and thoughts of Henri Bergson, Edmund Husserl, Adolph Reinach, Max Scheler, Paul Landsberg, Max Picard, and Edith Stein, he cannot fail to stir up his Catholic brethren and, what

is even better now, to trouble their conscience.

One thinks of the impact Jews have made on the modern world and one keenly regrets that we have lost all this, we Christians who most of all need zeal to activate dormant talent. One recognizes tardily the almost obvious truth Father Oesterreicher stresses again and again that Christianity is but the fulfillment of Judaism, that the New Testament is only the completion not the negation of the Old. This is an idea modern Jewish converts stress increasingly, from David Goldstein on down, though it seems not to have made much impact on the average Catholic. Pope Pius XI put it boldly in one of his great affirmations: "Spiritually, we are all Semites."

It is hard (and, of course, not necessary) to single out what is best in this book; there are so many good things. The interests of individual readers, their tastes and intellectual backgrounds, will have a lot to do with their choice. Certainly, of the greatest human interest is the story of Edith Stein, brilliant student, philosopher and teacher, Carmelite Nun, and finally martyr. The account of her last days in Holland, of the courage of the Dutch Hierarchy in opposing anti-Semitism, of the holocaust of Christian Jews which followed it, above all of the joyful spirit of their self-immolation has rarely been surpassed. Wrote one of them, a physician and a Dominican Sister, to her confessor: "I send you a last greeting and should like to tell you that I am full of trust, entirely given over to God's holy will. Indeed, I consider it a grace and election that I had to leave under such circumstances and thus to answer for the words of our fathers and shepherds in Christ . . . We are privileged to bear witness for Jesus and, with our bishops, for the truth."

"Walls Are Crumbling" is, says the author, "a book of hope." Its title echoes St. Paul's "The two peoples He has made one, He has broken down the wall of separation." At least the Christian should pray that the hope be realized and that the walls crumble.—G. J. Gustafson, S.S.

The Confessions of St. Augustine In Thirteen Books

edited by
the Rev. J. M. Lelen, Ph.D.

The Catholic Book Publishing Co., 257 West 17th Street, New York, pp. 386, $2.75

AFTER "The Holy Bible" and "The Imitation of Christ," the "Confessions" is the most universally esteemed book in all Christian literature. It is not a study which narrates, but one which edifies; it is not a work of art, though its sublimity and its simplicity remind you of the divine splendors of the Bible itself; although usually called "the most remarkable autobiography ever written," it is not the story of a life, but of a soul laid bare; it is the cry of repentance and love, heard down the ages and to be heard until end be ended and until ceasing cease.

St. Augustine is one of the key figures of all history: "He was," says Christopher Dawson, "to a far greater degree than any emperor or barbarian war lord, a maker of history and a builder of the bridge which was to lead from the old world to the new." The great

liberal Protestant scholar Adoph Harnack writes as forcibly: "It would seem that the miserable existence of the Roman empire in the West was prolonged until then, only to permit Augustine's influence to be exercised on universal history." Augustine did not know this, but it is a pity if we do not. In the Confessions it is to God that he ever speaks so that the whole volume may be called a Soliloquy, an Address, or as Giovanni Papini says, "A heart to heart letter to God Himself."

The temperament of the Saint was ardent, affectionate and excitable. Touchingly he describes his desolation of soul caused by the death of a friend in his early youth. Later whether he dwells on the characters of Alypius and Nebudius, or that of Adeodatus, the son of his sin, or whether it is his conversation with Monica, his mother, and her loving and tender care of him, or his sorrow for her death, St. Augustine reveals himself as a loving-hearted man to whom friendship and fellowship were absolutely essential, and one in whom there was no trace of paltry personal feeling.

The Confessions of St. Augustine is a classic for all. Its motif is in this sentence on the first page. "Inquietum est cor nostrum donec requiescat in Te. Our heart is storm-tossed until it is anchored in Thee, O God." The theme of it may be expressed in this word: "Finite we are, O God, but Thine infinitely." Whether men are seldom associated with asceticism and not used to prayer; or are deep in piety and often on their knees, here is the reading for them. Saints and sinners will derive profit from it for the author was a great sinner who became a great saint.

Besides this translation there are at present two English translations of the Confessions, Pusey's and Sheed's. Unfortunately both were done from a Latin text, altered, abbreviated and expurgated. Pusey often modifies the spirit in which the work was written. Sheed suppresses the three last books, thereby imitating many editors of the "Imitation" who usually fail to publish the fourth book, which is the most important. This third translation will prove very welcome.—J. B.

Grace

by Reginald Garrigou-Lagrange, O.P.

translated by the Dominican Nuns of Corpus Christi Monastery, Menlo Park, California

B. Herder Book Co., St. Louis, 1952, xi, pp. 535, $7.50

"GRACE" is a commentary on Questions 109-114 of the *prima secundae pars* of the *Summa Theologica.* It gives a penetratingly clear and thorough exposition of the Thomistic doctrine on grace; and is, without doubt, the best defense in English of the Thomist position in the celebrated theological controversy on the relationship between grace and free will.

An introductory chapter gives valuable background material on the history of the theology of grace; and Father Garrigou follows with three chapters of commentary on St. Thomas' first three questions (109-111) on the necessity, essence, and divisions of grace.

But the heart of the book's thesis lies in its four middle chapters devoted to the controversy between Thomism and Molinism. Here Father Garrigou gives a masterful defense of the Thomistic teaching on efficient and efficacious grace, physical pre-motion, and the extremely absorbing and complex problem of how God moves the will by grace to move itself freely. To this reviewer, at least, it seems that the author proves his points with a remarkable clarity, consistency, and single-mindedness of purpose.

The reader finds reflected amidst (and almost in spite of) Garrigou's logic all the fire of personal feeling, the pride of School, and the intense conviction in argumentation that characterized this intellectual tournament in the late middle ages, and caused three different Popes to supress its more violent outbursts.

The latter third of the book turns again to a commentary on the last three questions of St. Thomas on grace (112-114) taking up the causes and effects of grace and merit. It concludes with a chapter that is both summary and supplementary, containing a translation of several articles of Father Garrigou from the *Revue Thomiste* on the distinction between sufficient and efficacious grace. Despite the potpourri quality and effect of this final chapter, it contains some of the most cogent (if also most abstruse) arguments in the book. A 30-page index is most complete and helpful. To a mind of speculative bent, interest, courage and perseverance are the necessary virtues to be exercised in reaping the harvest of this volume's dogmatic, ascetic, and thoroughly Thomistic richness.—J. H. Thirlkel, S.S., St. Edward's Seminary, Seattle.

In Praise Of Work

by Raoul Plus, S.J.

The Newman Press, Westminster, Md., $2.50

ANY of the multitudinous books by Raoul Plus are always both interesting and instructive. "Do not fail to read me," they seem to tell you. "My maker is wise and witty, and he is passionately anxious to do good to your soul, your mind, and your heart." Fr. Plus is a typical apostle of the pen; he is French and as such has a way to which we are not accustomed; he is "different" and in spite of the fact that he is now in his seventieth year he has the freshness and flavor of an adolescent. In his own town of Lille they call him now a "septuageranium"; here is hope that he will go on flowering for many years.

In the present meaninglessness of work that makes work repulsive we have here a study which is liable to make labor lovable. Pascal was right when he said: "Anyone who complains of overwork should be condemned to do nothing." It is also the thesis which the author gives us.

The book is divided into three parts. First, On Work in General—wherein we see that work is required for any worthwhile achievement; that work is prayer if it is offered to God, the heart being lifted to God with the hands; that without work there is no ease, no rest; and that in this country, at least, labor is independent and proud; it has not to use the patronage of capital, but capital solicits the aid of labor.

The second Part deals with Particular Professions: with farmers, doctors, surgeons, journalists, philosophers, educators, writers, artists, business men, soldiers, judges, and with domestic employees. In the disarming style that has become his trademark Fr. Plus has something worth while to teach one of these who earn their bread "and pay the rent" in the sweat of their brow.

The third Part of the book is concerned with clergymen, with missionaries, with all those whom God calls to Him in a special manner. But the whole volume can be recommended as good reading to almost any member of the human family.—J. M. Lelen, Falmouth, Kentucky.

Sex-Character Education

by Rev. John A. O'Brien, Ph.D.

The Macmillan Company, New York, 1952, pp. 212, cloth cover ($2.75) Our Sunday Visitor, Huntington, Indiana, paper cover ($1.50)

IN spite of complete agreement among all authorities that sex education must not be left to chance, the great majority of parents fail to give their children any information on this vitally important subject. The reason for this neglect lies chiefly in the fact that most adults do not know *how* to unfold such knowledge.

To make it possible for parents successfully to assume this important responsibility, Father O'Brien tells in plain and simple language *what, when* and *how* to explain the pertinent facts of sex.

While designed primarily for parents this is a book that will also prove helpful to teachers, pastors, and anyone who may find it necessary to supplement the instruction of parents or to give such instruction when parents default.

Contributors too from many fields add the benefits of their special knowledge to this forthright manual. Gene Tunney, the ex-champion, Dr. Paul Popenoe, marriage counsellor, and Margaret Caulkin Banning, mother and author, give three different views on "Why Cheating Doesn't Pay." Specialists in the field of public health and social hygiene discuss the findings of their surveys, a mother speaks out against too much sex education in the schools, and the Christophers contribute four model conversations on various aspects of sex which might take place between parents and their children.—P. J. Cronin.

The Greatest of the Borgias

by Margaret Yeo

Bruce Publishing Company, Milwaukee, 1952, pp. 294, $3.50.

MARGARET Yeo, one of our most successful hagiographers, was called to her reward in 1940, or, as someone put it then, went "to strike up a personal friendship with the saints who were her inspiration and examples of life and who were immortalized in the books she wrote." One would hesitate to say that Francis Borgia was "immortalized" by Margaret Yeo; but he did receive excellent treatment at her hands and her work published originally in 1936 did a great deal to make his life known and widely appreciated. This reprint accordingly will be welcomed.

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Continued from page 172

asked him if he spoke French. Lunn did, so from that point the confession went forward easily. At the end of the tale of peccadilloes, the priest asked Lunn what penance they gave in England for so few and such small faults. Lunn told him that the usual penance was three Ave's. The confessor smiled and said: "En Italie un suffit."

We positively disclaim responsibility for the following atrocities, submitted by an eager reader:

Old bankers never die, they just lose interest.

And he speaks of the children coming home from school and asked pop the questions teacher told them to ask him to keep the home sires learning.

'Neutral' Education

IT is by now an almost ineradicable assumption not only that a so-called netural education is most desirable in that it does not prejudice the fine young mind of the student but that our great universities and colleges are the outstanding examples of such neutrality.

We are not interested in puncturing this bubble; but we do feel that the following extract from a text currently in use in at least one of our "great" universities, not in metaphysics but in a really natural science, logic, is of interest and possibly the source of some wry amusement. It reads:

"The other extreme may be called the 'sour grapes' fallacy. Its essence lies in the assumption that an unattainable good is shown by that fact to be no good at all.

Thus, many who disbelieve in the immortality of the soul comfort themselves by insisting that immortality is, after all, not desirable. But while the wise procedure here is surely to turn one's attention towards *ends that do seem to have some chance at attainment,* this does not require us to deny that many other ends would bring a distinctive satisfaction *if they were not ruled out by the nature of things."*

We have tried to get another meaning out of this passage but only one appears obvious.

Along similar lines, we ought to recount the story of the student who went to the library of a state university to get Copleston's *History of Philosophy* (Vol. I). After no little trouble he was told that it had been put in the store-room. The student knew that though it is the work of a priest (of all things!) it has been well reviewed. Further, (his particular concern) it covered the very ground he was then studying—without much help from his professor.

When he expressed his surprise that it was not available he was told that the librarian had been informed that the work was "of no use." Actually this work draws on the usual primary sources of ancient philosophy and utilizes all the standard secondary sources as well. The trouble was rather that it contains illuminating sections on Plato and Aristotle and Plotinus whereas the professor's favorite was Democritus and his own exposition of materialism.

Our point is not that materialism or any other *ism* cannot be taught in a university and defended explicity by a professor who has

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the guts to do so; but that he *should* have the guts and not try to profess neutrality. This is a lack of candor and courage.

Correspondence

Inconsistent Reporting On Fatima

Editor:

DESPITE the many books that have appeared on Fatima in recent years it is amazing how many points are still hazy, uncertain or contradictory. May I indicate two such points, one very small and the other of considerable importance.

In Fr. De Marchi's *Crusade of Fatima* we are given an interview between Lucy and a painter, Filomena Miranda, in 1921. Answering a question on Our Lady's dress Lucy said: "And there were stars (indicating how they were spaced) one almost at her waist, another half way down, another over her feet near the border of her dress." (pg. 172)

When Fr. Thomas McGlynn made his famous statue of Our Lady of Fatima under Lucy's supervision he asked her: "Was there only one star?" Lucy's answer was "Yes." (*Vision of Fatima,* pg. 95)

In the secret given on July 13, 1917 Our Lady said she would return to ask for the consecration of Russia to her Immaculate Heart. On pages 170 and 171 of

Crusade of Fatima Lucy tells a Fr. Jongen that Our Lady returned in 1929 to ask that this consecration be made. What then follows makes no sense whatever. I quote:

"What did Our Lady ask?"

"The consecration of Russia to the Immaculate Heart of Mary by the Pope in union with all the Bishops of the world."

"Did she ask for the consecration of the world?"

"No."

"Did you inform the Bishop of Leiria about Our Lady's desires?"

"Yes, in 1929 I transmitted Our Lady's desire to my confessors, the Rev. Joseph G. Concalves and the Rev. Francisco Rodrigues. Father Rodrigues told me to write it, gave a full account of it to the Bishop of Leiria, and had it brought to the attention of the Holy Father, Pius XI. In the letter which I wrote by order of my spiritual directors to the Holy Father in 1940 (Pius XII) I exposed the exact request of Our Lady and asked the consecration of *the world* with a special mention of Russia. The exact request of Our Lady was that the Holy Father consecrate Russia to Her Immaculate Heart, ordering that this be made at the same time and in union with him by all the Bishops of the Catholic world." (The italics are mine.)

This is the first time in my experience that the word "exact" is taken to mean two completely different things.

Lucy has been quoted on several occasions as being disappointed that in 1942 the Holy Father consecrated the world and not Russia to the Immaculate Heart. Whence this disappointment if the

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consecration of the world *is* what she requested in her 1940 letter? (Many Catholics thought the request of Our Lady was fulfilled when the Holy Father recently consecrated Russia alone to the Immaculate Heart, forgetting that the co-consecration by the Bishops of the world did not take place with it.)

Many Other Difficulties

I mention only two problems in connection with the apparitions of Fatima, though hastening to give assurance that I am convinced of the truth of the apparitions and the importance of the message given in them. There are still many other difficulties that both Fr. C. C. Martindale and Fr. Joseph A. Pelletier try to face up to in their respective works on Fatima. Could not the chief Fatima scholars get together (or exchange communications), see what the remaining problems and contradictions are, draw up a list of questions and have them presented to Lucy or her Bishop?

It is maddening to think that after Bernadette's death the historians could not agree (and still cannot) whether there were 18 or 19 apparitions at the grotto, and this in spite of the numerous times the visionary was questioned. Is not *now* the time to see what the Fatima difficulties and discrepancies are, and present them to the only person who can solve them?

I am told that the Bishop of Leiria is supremely uninterested in the documents having to do with the Fatima apparitions, and he is quoted as saying, "What do you want with documents? Go and pray." Without wishing to appear impertinent, uncharitable, or dis-

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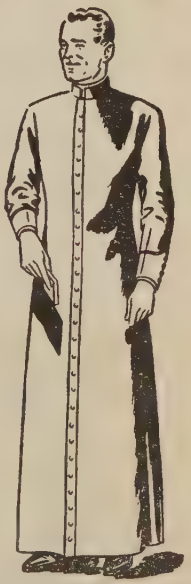

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respectful to proper authority, I would like to ask, what of those who wish to heed Our Lady's requests and *still* get the correct, entire story of Fatima?

Sincerely,

(Mr.) Edward Connor

542 West 124 Street

New York City 27

'Blessed' And 'Blest'

Editor:

IT has occurred to me that something possibly could be achieved through the medium of your columns to secure greater unanimity among the clergy in the matter of pronunciation of a certain word at one of our most popular Catholic services. I refer to the word "blessed" in the recitation of the Divine Praises at the close of Benediction. At least it can do no harm to draw attention to a situation that cries out for remedy.

It would seem that the difficulty arises because the word in question may not only be spelt differently but, what is more important and not always recognized, may be used as different parts of speech according to the function it plays in the structure of the sentence. This of course is elementary but necessary if our point is to be made with success.

The word "blessed" can be used either as an adjective or a participle (part of a verb) regardless whether this spelling is used or that of "blest," which is archaic and found nowadays only in poetry. Thus one may properly refer to the Mother of God as the Blessed Virgin Mary (pronouncing second) or we may say that Our Lady is blest, if we prefer that

spelling. The important point is that in either case the word is adjectivally used.

The same freedom is not permissable, however, where the word (spelt the same) is used as a participle. Indeed if our altar charts were to adopt the spelling here as blest, which would be quite proper, much of the difficulty experienced by young priests in the matter of pronunciation would vanish immediately. (Maybe some of our church goods manufacturers would look into the matter and act accordingly.) Until such is done, it is necessary to point out that the participle blessed admits of but one pronunciation and that in the phrase *"Blessed be God"* the word is used as a participle and could never be construed as an adjective — something which would be wrong not only grammatically but even theologically, since our praying thus would contain the notion that we desired a degree of blessedness to be added to the Divinity — a blasphemous assertion no matter how well or innocently meant.

Nevertheless, this is actually done by all those priests who, with no excuse for ignorance where a point of grammar is concerned, insist on treating the word "blessed" in this instance as if it were an adjective, and as a result, mispronouncing it with serious results. Many will resent this strong statement, but the remedy is easy and we cannot contradict the findings of the grammarians who are far more consistent than theologians, if we are to judge by (violations in) this case.

Yours very sincerely in Christ,

Sagart

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"Every Priest A Publicist"

Editor:

I AM in accord with Father Kelliher's article in the January issue, "Every Priest a Publicist," with the exception of the sentence which begins his paragraph, "Local Opportunities," namely: "When the local school (public) calls me and requests me to give the baccalaureate, what is my reaction?" That sentence is put on the same level as the following sentence: "If the P.T.A. asks me to give a talk to its members during brotherhood week, how do I respond?" There is no doubt that Father Kelliher expects you to answer "why, of course" to each of the questions. But can you?

By putting these two questions in the same cut-and-dried category, Father Kelliher is doing nothing else but adding to the mental confusion that already exists on the subject of Catholics taking part in Protestant baccalaureate services in public schools. THE PRIEST printed a very sensible article on this subject in its June issue of the year 1951, if my memory serves me rightly.

Since Catholics are forbidden to take part in the religious services in a Protestant church, usually consisting of listening to the reading from a Protestant Bible and a sermon from a Protestant minister — how can they be allowed to take part in a Protestant baccalaureate service where there is a reading from the Protestant Bible and a sermon by a Protestant min-

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ister? (The fact that the Catholic priest gives the sermon or the opening or closing prayer, does not change the Protestant character of the service, since his presence there conveys the idea that "one religion is as good as another" before God.)

I still say we must distinguish a baccalaureate service from a graduation exercise — the first has been traditionally and always will be, a religious service, the other is an academic, civic and patriotic exercise, in which all of us, Catholics, Protestants and Jews, should be ready to take part.

Sincerely in Christ,
Linus Hohendorf, O.F.M.
San Miguel
California

"Read Your Policy"

Editor:

THE title above sounds as if I were selling insurance, and maybe—just maybe—I am. In any case, the experience of our parish in the past three years should be passed along to other priests and pastors, so they can save money on insurance — either by changing their policies, or by not buying certain kinds of insurance.

For years and years (ten at the very least) this parish had carried "robbery insurance," paying for it at the rate of ten dollars per thousand of coverage. Three years ago the Sunday collection disappeared from the rectory. The adjuster for the company was willing to pay for the loss; but—since the amount was more than $500, he had to refer the claim to the home office. The home office refused to pay, claiming that the

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loss was a theft and not a robbery. This was one of the largest companies in the field.

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I suppose I am to blame because I did not read the policy, so I am passing the advice along to you: "Read your policy." Perhaps you will then follow the same course I am following in regard to such "coverage."

Name Withheld

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Kind Words From A Reader

Editor:

THE January edition of THE PRIEST just arrived. I finished Currente Calamo and "Amongst

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Correspondence

Ourselves," which has prompted this letter:

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Speaking only for myself, I say thank you for helping me to be a better, more zealous, more charitable priest.

The magazine is well written, the articles well chosen. Please keep us abreast of the latest decrees of the Holy See, with the comments of good theologians. Let us know what our fellow-priests are doing for their people.

For the next three years I will not be visiting many rectories, so I'd better have my own subscription. I just entered the Army to do mission work of another kind.

All of God's blessings be yours, Father. You are doing a very successful job. May God grant you the will and the health to continue.

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